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VOL. IV, NO. 3 THE JANUARY-MARCH 1964

THE MANKIND QUARTERLY

— mala opinio bene parta delectet —

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European Elements in Afro-Asia

By HENRIC VON SCHWERIN

The student of Middle Eastern and North African countries will not cease to be astonished at reading in various places from time to time statements concerning persons from these regions who are described in terms such as: "to judge from his appearance, he could well be taken for a superior British officer;" or "if you did not know his Oriental origin, you would have supposed him to be a Teuton," and so on.

The presence within this area of people who look more like Europeans than Orientals is due to the early Indo-European migrations (or, as far as the region from the Canaries to Ethiopia is concerned, to the probably still earlier, but not yet sufficiently known, Cro-Magnon* migrations).

Populations in Afro-Asia with a dash of the Nordic or the Cro-Magnon are to be found especially in many mountainous districts. To begin from the east, some anthropologists are believed to have found traces of Indo-European migrations as far eastwards as in various parts of China. As this possibility, however, seems rather uncertain it will not be dealt with further here.† Among some Northern Indian tribes, as for instance the Kafirs and the Kashmiris, Nordic blood can more clearly be discerned, albeit still not of any strong frequency. On the other hand the Pathans[1] on the Afghano-Pakistani boundary and the Kurds[2] of south-eastern Turkey and northern Iraq—both Iranian and, thus, Indo-European peoples—often show a strong element of the Nordic; likewise the Druses of Lebanon who, although Arab-speaking, may also be of Iranian descent. A certain Nordic strain can even be observed among the Palestine Arabs and the Cyrenaica tribes. Together with the Pathans, the Kurds and the Druses, the Kabyles of North-west Africa in general and the Rif Kabyles of Morocco

* I prefer to call the Cro-Magnons the Atlantic race, since they were the basis of the Western Celts, and are to be found in the whole of the Atlantic and western and north-western parts of Europe.—EDITOR.

† Nevertheless, the White Huns, and the discovery of light eyes among the Manchus, certainly indicate Nordic elements even in Eastern Asia.—EDITOR.

[1] In the *Illustrated London News* of 15th February 1959 an interesting series of pictures of Pathani tribesmen can be found, showing that the Nordic element among these gallant warriors is still deserving of certain attention.

[2] See the pictures in the new Czech work by Zikmund and Hanzelka, *Kurdistan,* Artia Edition, 1962.

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in particular seem to have preserved, within the area here dealt with, the strongest Nordic and Cro-Magnon strains, whereas a very weak strain may possibly, to some small extent, be discerned as far southwards in Africa as in Ethiopia.[3]

The present Pakistani and Indian leaders are descended from inhabitants of the northern parts of the Indian subcontinent. President Muhammed Ayub Khan of Pakistan, perhaps the most able and energetic of contemporary Asian statesmen, is of Pathani descent.[4] A French newspaper[5] has described him as tall, fair-skinned and perhaps bright-eyed (''*les yeux couleur acier*,'' which may mean that President Ayub has grey eyes). To judge from his appearance and manners, he could well be taken for a senior British officer (''*par son physique et ses manières ce dernier pourrait facilement être confondu avec un officier supérieur britannique* . . .''). As to India's Mr Nehru, he, on his father's as well as on his mother's side,[6] derives his origin from the Kashmiris, who still seem to preserve some pride in their ''distinctive Aryan features,''[7] and unwillingly mix with non-Kashmiris. Nehru himself relates[8] that his aunt, in her youth, when journeying from Delhi with her family, was once ''rescued'' by some English soldiers who suspected her to be a kidnapped English girl, as she was ''very fair, as some Kashmiri children are.''*

The foremost personage of the Middle East in our times was the maker of modern Turkey, Kemal Atatürk (1881-1938), who must be characterized as predominantly Nordic, albeit with an Armenoid or a Dinaric element. His blue eyes[9] and, to judge from pictures, obviously fair hair may have been an inheritance from his mother, who was of Albanian descent.[10]

The Iraqi premier for many years, General Nuri-es-Said (1888-1958), showed a strongly predominant Armenoid type. Perhaps this was due to some Kurdish ancestor; however, he also may have had some Nordic blood as his eyes were blue.[11] Blue-eyed also

[3] Verneau, "Anthropologie et ethnographie de l'Ethiopie" in Jean Duchesne-Fournet, *Mission en Ethiopie (1901-03)*, 1909, Vol. II, p. 184.

[4] *Stockholms Tidningen*, 30th October 1958.

[5] *Le Monde*, 1st August 1959.

[6] Jawaharlal Nehru, *Toward Freedom*, New York, 1941, pp. 16, 22.

[7] *Ibid.*, p. 27.

[8] *Ibid.*, p. 17.

* It should be remembered that the majority of the Indian population (as distinct from the non-Hindu indigenous Tribals) are Caucasoids, and have normal European features.—EDITOR.

[9] Grace Ellyson, *Turkey Today*, London, 1928, p. 20.

[10] *Svensk Uppslagsbok*, second edition, Vol. II, column 653. During the time of the Ottoman Empire, a not insignificant amount of Nordic and Dinaric blood must have been spread throughout the Middle East by Albanians in Turkish service.

[11] *Der Spiegel*, No. 30, 23rd July 1958.

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was the legendary daring leader of the Druse rebellion of the twenties, Sultan Atrash, whose name was long "held in veneration throughout the Orient."[12] Another outstanding organiser of the rebellion, the Emir Adil Arslan, had bluish-green eyes and strongly Nordic features.[13] The leader of the 1958 Druse insurrection, Kamal Jumblatt, is evidently dark-eyed and dark-haired; yet his tallness and facial features seem to evince some slight Nordic strain. Even his tendency towards the Dolichocephalic may prove this, although it can, of course, quite as well be due to some Mediterranean or other long-headed racial element represented in the region.

The Grand Mufti of Jerusalem, Haj Amin el Husseini, seems to be one of the most pronounced Nordic types among renowned Muslims of today. He has blue eyes and a beard sometimes described as reddish,[14] sometimes as golden-fair.[15] A Swedish student of the Middle East, Karin Johnsson, once likened the Grand Mufti to Saladdin (1137-1193).[16] Like the great Sultan Saladdin, who was of Kurd descent, the Grand Mufti is said[17] to have had Iranian ancestors. Another celebrated Palestine Arab, the erudite founder of the renowned Rowdat-el-Maaref School in Jerusalem, Sheik Muhammed el-Sahle, has been said by Mrs Johnsson to be so tall and well built that "if you did not know his Oriental origin, you would have supposed him to be a Teuton."[18]

Sayid Idriss, Head of the Cyrenaican Senussis and since 1951 King of Libya, also shows some Nordic characteristics. In his book *Libya, the New Arab Kingdom of North Africa*,[19] H. S. Villard refers to "the calm blue eyes of the King." Likewise blue-eyed is President Bourguiba of Tunisia.[20] To judge from Mr Bourguiba's facial type this trait ought, however, rather to be attributed to Cro-Magnon influence.*

As already stated, Algeria and Morocco seem to constitute, within the area here dealt with, the region whose populations have perhaps preserved the strongest Nordic and Cro-Magnon strains. The Algerian National hero, the Emir Abd-el-Kader (1807-1883),

[12] Karin Johnsson, *Oknarnas folk*, Stockholm, 1935, pp. 85-88.

[13] *Ibid.*

[14] *Aftonbladet*, 11th September 1951.

[15] Karin Johnsson, *Bland haremsdamer och schejker*, Stockholm, 1930, p. 250.

[16] *Ibid.*

[17] By a private source of the author.

[18] Karin Johnsson, *Bland haremsdamer och schejker*, Stockholm, 1930, p. 220.

[19] New York, 1956, p. 39.

[20] *Dagens Nyheter*, 9th April 1958.

* Or Atlantic influence, which is strong in certain parts of the Western Mediterranean—particularly in Kabylia.—EDITOR.

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who fought the French in the eighteen-thirties and forties, might have had a trace of the Nordic,* being sometimes described—although otherwise a predominantly "Oriental"† type—as blue-eyed;[21] other sources, however, assert that he had hazel eyes.‡ The recently deceased chieftain of the Beni Urriaghel, the Emir Abd-el-Krim, eminent leader of the splendidly conducted campaign of the Rif Kabyles against the Spaniards and the French in the early twenties, has been described[22]—in spite of his dark colours—as a predominantly Cro-Magnon type, square-headed with a heavy, typically Cro-Mangoid body.

As to the recent Algerian rebellion, an opinion upon the possible rôle played in this tragic and turbulent conflict by the Nordic element among the Algerian Muslims can be suggested. It may be mentioned that the Head of the G.P.R.A. from 1958 to 1961, Ferhat Abbas, has bright eyes,[23] as can also be discerned from the cover of *Time* of 13th October 1958. Another high F.L.N. official, Ahmed Boumendjel, Head of the G.P.R.A. delegation at the negotiations at Mélun in 1960, has been described as "almost fair,"[24] tall and well built, "the one of the rebel leaders who, to judge from his appearance, is most like a Frenchman" ("den av rebelledarna som till det yttre mest liknar en fransman").[25] Like Bourguiba and Abbas, Boumendjel is also married to a French woman.

The A.L.N. chief, Colonel Houari Boumédienne, is called "the Swede" because of his fair hair.[26] According to *Time*, "the high-strung, hawk-beaked colonel" has "wispy, sandy hair, a straggly, reddish mustache, and small, grey-blue eyes."[27]

Certainly, the Middle East and North Africa have produced and still produce outstanding leaders of genuine "Oriental" appearance, such as the former Shah of Iran, Rheza Pahlevi, or President Nasser of Egypt.* Nevertheless, the frequency of North European features among leading "Orientals" of recent times is

* Or Atlantic.—EDITOR.

† The author uses "Oriental" for Eastern Mediterranean. *Cf.* the German "Oriental Race," meaning Eastern Mediterranean. As "Oriental" in English usually means more Far Eastern than Near Eastern, we have put this term in inverted commas.—EDITOR.

[21] Octave Aubry, *Andra Kejsardömet*, translated from the French, Stockholm, 1941, p. 87.

‡ Hazel eyes are derived from a cross between blue or grey and brown, and so indicate either Nordic or Atlantic ancestry.—EDITOR.

[22] By a private source of the author.

[23] *Ibid.*

[24] *Le Monde*, 24th June 1960.

[25] *Svenska Dagbladet*, 26th June 1960.

[26] *Aftonbladet*, 18th September 1962.

[27] *Time*, 14th September 1962.

* He is of largely Armenoid-Dinaric type.—EDITOR.

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surprisingly high in proportion to the relative scarcity of Nordic and Cro-Magnon blood within the area taken as a whole. Perhaps it is for this reason that, in these countries, people can hardly believe that a great leader who arises among them is really their fellow-countryman? Thus, Egyptians seem to have been long doubtful whether Nasser had not got Turkish blood in his veins, although he is, in fact, a pure Egyptian.[28]

It is not merely in producing great leaders that Kashmiris, Kurds, Kabyles and others have contributed to the advancement of the Near and Middle East and North Africa. Even as peoples they have no doubt constituted a ferment of progress within the countries where they live. Thus, for example, even the superficial student of Middle East affairs can hardly avoid being astonished at the rôle played in all fields of peaceful activity by the Kurds, owing to their thrift and their energetic and enterprising spirit. "Many Kurds are tall, fair-skinned and blue-eyed: unlike the Arabs on the river plains, they are hard-working and full of bounce.[29]

Their sense of individual independence, freedom and dignity is also more developed than is common among "Oriental" and Muslim peoples. The Kurdish woman is comparatively free and her social position respected.[30]. As among the Kabyles, she is not veiled. Equally developed—as also amongst the Pathans, the Druses and the Kabyles—is the conception of political independence. The many fights for freedom waged by Pathans and Kurds cannot be enumerated here. As to the Druses and the Kabyles, their stubborn resistance to the French in the twenties constituted the only movements at that time seriously shaking the French Empire, and they were, moreover, fought without any foreign aid. At about the same time, within their Libyan possessions, the Italians had to face opposition mainly from the Cyrenaica tribes, while Tripolitania remained quiet. As late as 1958, during the Jumblatt uprising, the strong Druse desire for freedom came near to leading to a general upheaval of the entire Middle East situation. As to the recent Algerian conflict, an English paper has presented the suggestion that "many of the most stubborn and ferocious fighters" belonged to the "often tall, fair-haired and blue-eyed, always proud" Algerian Kabyles, "by and large the most intelligent, industrious, poor and brave of all the Algerian Muslims," with "independence in their blood."[31]

The same effectiveness as well as a stern sense of independence is also characteristic of the new Israeli state, where, as many

[28] John Gunther, *Inside Africa*, London, 1955, p. 183.

[29] *Time*, 31st May 1963.

[30] Barbro Karabuda, *Oster om Eufrat*, *Stockholm*, 1960, pp. 53, 59.

[31] *The Times*, 29th July 1959.

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observers have remarked,[32] an evidently more Nordic selection of the Jewish people has settled.

The above may be enough to establish the probability of the importance of small islands of more or less Nordic and Cro-Magnon populations in the midst of the North African-West Asian ocean. It does not seem to be going too far to suggest that with their inborn love of liberty they have played a not inconsiderable rôle in the process which in recent years has led to the establishment of independent states in the area.

APPENDIX

Since the above was written, the author has gathered some further particulars as to the Pathans from an interesting series of articles on modern Afghanistan by the Swedish journalist Marianne Höök. In *Svenska Dagbladet* of 28th July 1963, Mrs Höök remarks that in Afghanistan, unlike in most other Oriental countries, haggling does not occur; and in *Svenska Dagbladet* of 25th August she refers to the Pathans as "carriers of a huge reserve of endowments" ("bärare av en stor begåvningsreserv"), and then continues:

> The Pathans often are slender and elegant, with marked, hard features. They are fair-skinned and not seldom blue-eyed. . . . Their tongue, Pushtu, is an Indo-European one, and science teaches us that the Pathans are the most Aryan among available Aryans of today. . . . If, in Pakistan or Afghanistan, you meet with efficiency and competence, you may rest sure this is due to some Pathan. King Mohammed Zahir is a Pathan. And so is Ayub Khan.

Few human beings, Mrs Höök continues, have made more difficulties for the British than the legendary Faqir of Ipi,[33] who fought them during a period of 25 years. Characteristic of the technical skill of the—yet perfectly illiterate!—Pathans was the Faqir's home-made gun factory in Gurwick(?), where

> the turners, by eye-measure and using bicycle wheels, yet without any precise instruments, produced Walther guns as

[32] See the book by Agne Hamrin *Murslev och svärd,* Stockholm, 1955, where, between pp. 32 and 33, the caption under a picture of a perfectly Nordic looking Sabre girl runs thus: ". . . the Sabre girl—tall, slender, blond, blue-eyed—the new ideal" (". . . sabreflickan—lang, slank, blond, blaögd—det nya människoidealet"). Also see the pictures in the German illustrated *Kristall,* No. 13, 1960.

[33] "That legendary, red-bearded bandit chieftain, who for more than 25 years fought the British in India," according to the Danish *Politiken,* 20th April 1960.

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well as Italian Berettas, American Springfields and Swedish Husqvarnas, yes, even machine-guns. The reputation of the Gurwick factory swept all over Central Asia. From there not only the Pathans were armed; so were other parts of Asia, too: the Himalayas, Kurdistan, Yemen, and the Persian Gulf smugglers. What ought not to be possible to be achieved, under more constructive circumstances, by a people like the Pathans?

BIOGRAPHICAL NOTE

HENRIC VON SCHWERIN, B.A. Born in Stockholm, Sweden, 1932. Journeyed in Tunisia and Algeria, 1955 and 1956. Passed the Schartau Commercial College, Stockholm, 1956. Assistant at the Foreign Affairs Institute (Utrikespolitiska Institutet), 1959-60, whilst studying at Stockholm University, taking Politics, History and Slav Languages in his B.A., 1960. Contributor to various Swedish papers.

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CULTURAL BIAS OF PSYCHOLOGICAL TEST ITEMS

By R. T. OSBORNE

Since the Manifesto on Race was adopted by the General Council of United Nations' Educational, Scientific and Cultural Organization (UNESCO) in 1950, there has been, until recently, no attempt to examine the uncritical claims of Dr Otto Klineberg in his chapter of the UNESCO Symposium, *The Race Question in Modern Science*, "Race and Psychology.[1] Professor Klineberg sees racial differences in psychological test performance to be the result of social and cultural factors. He suggests that because most tests are verbal in character, some sub-cultural groups are handicapped by the highly verbal tasks required on mental tests. In order to demonstrate the cultural and verbal bias of test items Professor Klineberg further suggests that two ethnic groups should be compared with both linguistic and performance tests. Performance items, in order to be "culture free," should consist of simple geometric designs, maze tracings, stylized drawings or simple number combinations.

Recently at least five psychologists working independently have published findings which not only challenge Dr Klineberg's claims of a cultural bias of verbal test items but, on the contrary, suggest that in the case of the Negro it is the non-verbal or performance-type item which handicaps him and lowers his over-all test intelligence.

In their study with the Stanford Binet and the Colored Raven Progressive Matricies, Higgins and Sievers[2] conclude that "intelligence tests heavily loaded with non-verbal items may discriminate against Negro children." While standardizing tests for use in developing nations, Schwartz[3] found that the test involving eye-hand coordination and manipulative skills "had to be dropped because it was too difficult for the typical Nigerian examinee." The present writer,[4] in an earlier study, also found the American Negro

[1] Klineberg, O., "Race and Psychology," *The Race Question in Modern Science*, UNESCO, 1956.

[2] Higgins, C and Sievers, Cathryne H., "A Comparison of Stanford Binet and Colored Raven Progressive Matrices I.Q.'s for Children with Low Socio-economic Status," *Journal of Consulting Psychology*, Vol. 22, No. 6, 1958, pp. 465-468.

[3] Schwartz, P. A., "Aptitude Tests for Use in the Developing Nations," *American Institute for Research*, Monograph No. 1, 1961.

[4] Osborne, R. T., "Racial Differences in Mental Growth and School Achievement: A Longitudinal Study," *Psychological Reports*, 1960, Vol. 7, pp. 233-239.

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to be handicapped on performance-type mental tests rather than in the language-verbal areas. McGurk's well known and carefully documented study[5] concludes that "There is no evidence here that culturally weighted test material discriminates against the Negro. There is no evidence that as the socio-economic status of the Negro increases, racial test score differences decrease." It is, however, Professor Heuse,[6] writing in *Revue de Psychologie des Peuples,* who perhaps offers the most crushing argument against Klineberg's egalitarian position. Dr Heuse finds "The Black American or African shows no ability (for reasons evidently neuro-genetic and psycho-genetic in nature) for mathematics. The capacity for manipulation for mathematical symbolisms which is closely linked to the capacity for abstraction is so minimal that we can call it, if we compare their capacity to that of the whites, apherasthenic."

It is the purpose of the present paper to report the results of an experiment in which two groups of children were compared with respect to their performance on verbal and non-verbal psychological tests.

PURPOSE AND METHOD

The sample studied consisted of 378 eighth grade pupils attending public schools in an industrial community in the Southeastern United States. There were 105 White girls and 84 White boys matched with a corresponding number of Negro children. At the time of the study all subjects were in the fifth month of the eighth grade. From a base group of over 1500 eighth graders, 189 pairs of pupils were chosen and matched for sex, age within 15 days, and total score within one point on the California Test of Mental Maturity.[7] The basic assumption is made here that children thus matched should not differ in their ability to handle test items of various kinds whether the items be of linguistic or of performance type.

The California Arithmetic Test[8] was chosen as the experimental, or dependent, variable because it yields in one test eight separate scores requiring different degrees of verbal and mathematical skill. The problem section includes written items ranging from simple two-step problems to averaging, square and cubic measure, percentage, commission, discount and ratio. The fundamentals operations

[5] McGurk, F. C. J., "Socioeconomic Status and Culturally-weighted Test Scores of Negro Subjects," *Journal of Applied Psychology,* Vol. 37, No. 4, 1953.

[6] Heuse, G. A., "Race, Racismes, Antiracismes," *Revue de Psychologie des Peuples,* 1955, pp. 368-381.

[7] *California Short Form Test of Mental Maturity,* California Test Bureau, Los Angeles, 1950.

[8] *California Achievement Test* (1950 edition), California Test Bureau, Los Angeles, 1950.

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TABLE I

*Racial Differences in Performance on Test Items of Various Types**

ITEM TYPE	Total No. of items	WHITE SIGNIFICANTLY GREATER THAN NEGRO: BOYS No. of items	BOYS %	GIRLS No. of items	GIRLS %	NEGRO SIGNIFICANTLY GREATER THAN WHITE: BOYS No. of items	BOYS %	GIRLS No. of items	GIRLS %
Addition	20	11	55	12	60	—	—	—	—
Subtraction	20	2	10	9	45	1	5	—	—
Multiplication	20	5	25	9	24	—	—	—	—
Division	20	8	40	10	50	—	—	—	—
Number Concepts	15	4	27	3	20	—	—	1	7
Symbols and Rules	15	4	27	5	33	1	7	—	—
Numbers and Equations	10	2	20	2	20	1	10	—	—
Written Problems	15	7	47	5	33	—	—	—	—
Total	135	43	32	55	41	3	2.2	1	.7

*The group studied consisted of 378 eighth grade pupils matched by age, sex and mental maturity.

TABLE 11

Summary of Group Measures of Arithmetic Achievement, Mental Ability and Chronological Age

	WHITE MALES N=84		NEGRO MALES N=84		WHITE FEMALES N=105		NEGRO FEMALES N=105	
	Mn	S.D.	Mn	S.D.	Mn	S.D.	Mn	S.D.
Arithmetic Achievement Total	66.4	20.1	53.6	19.8	67.4	20.4	54.7	18.2
Mental Maturity Total	57.5	10.8	57.5	10.8	54.4	8.6	54.3	8.5
Chronological Age in months	167.8	6.4	167.8	6.8	164.6	5.1	164.7	6.7

sections require only simple number combinations demanding no reading or writing.

RESULTS

Data from the matched groups were compared in two ways: complete item analysis by race and sex was made of the 135 test questions of the California Arithmetic Test, and the two groups were compared in terms of over-all and sub-test arithmetic achievement by sex and by race.

Results of the item analysis are summarized in Table I. Here it is seen that significant differences favor White children for all catagories regardless of item structure and item content. For the total group (not shown in the table) 72 of the 135 test items were answered correctly significantly more frequently by White pupils than by Negro boys and girls. The two groups performed equally well on 59 test questions, while Negro pupils were significantly better on only four, or 3 per cent, of the test questions. Contrary to the Klineberg hypothesis that the verbal test item is biased against the Negro, it is the simple non-verbal number combination item that shows the greatest racial difference. Sixty per cent of all items involving only addition, subtraction, multiplication or division yielded significant differences in favor of the White children while only 44 per cent of the written problems, number concept tasks and equations showed significant differences in this direction. Negro children were more proficient on four test items; three were from the verbal section of the test while only one was on the non-verbal section.

The pattern of test item difference is reflected in the over-all arithmetic achievement of the two groups in Table II. White-Negro differences for both groups in arithmetic achievement is seen to be in excess of 12 raw score points, or the equivalent of over one-half of a school grade.

SUMMARY

In order to examine the claims that racial differences in psychological test performance are the result of a cultural bias of test items rather than the result of any real difference in ability, a matched-group item analysis was performed. One hundred and eighty-nine pairs of Negro and White children, matched for chronological age, sex, mental test performance, and school grade, were given an arithmetic test involving both verbal and non-verbal items. The hypothesis of a cultural or verbal bias in test items is not supported by the experimental evidence. On the contrary, in the case of Negro pupils the tasks involving two- and three-step written problems are performed at a slightly higher grade-level than are "culture free" tasks requiring only simple number combinations.

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THE WORLD'S OLDEST PARLIAMENT AND ICELANDIC ETHNOLOGY

By KJARTAN MAGNUSSON

In an interesting article by Hans Burkhardt published in THE MANKIND QUARTERLY (Vol. III, No. 3, p. 172) we read: "As we know, Iceland possesses the world's oldest parliament." This is a statement frequently found in our tourist booklets and elsewhere where we feel the need to back up our national pride and justify our independence. But the actual facts do not permit this statement in a serious work to be taken at face value with the intention of explaining anything in the light of it or of drawing any conclusions from it.

The institutions of the old Icelandic community usually referred to as *Althingi* were established sometime about the year 930 and functioned until the years 1271-1273, about a decade after the "fifth column" of the Icelandic nobility had enforced the rule of the Norwegian king upon their countrymen. Then, in spite of clearly expressed conditions in the mutual agreement between the Icelandic people and the Norwegian king, under which the king promised to maintain the existing Icelandic laws, the king forced the *Althing* to accept as binding a laws-book by which all the three branches of political power were given up to the king, who thenceforth could govern by the means of officials. The old *Althing* thus voted itself out of existence about 340 years after it was set up.*

The upheaval following this event was so radical in its nature and the effect upon the life of the people so serious that it can rightly be compared in many respects with the great political and social revolutions. All former institutions were abolished, the former ruling class lost all influence, the economic structure of the community became quite different, and the ill effects of foreign rule became more and more oppressive. However, many of the new institutions inherited the names and localities of the older ones. Thus the *Althing* and *Lögrétta* continued to exist and be held on the same spot as before, but with the significant difference that while these names formerly meant the legislative power and the highest court they now meant a lower court only, which in 1798 was, for the last time, held at the old place of *Thingvellir*, and in 1800 it was finally abolished.

In 1843 occurred what is popularly called the restoration of the

* A parallel is the way the Scottish Estates of Parliament, under pressure from the Crown and the English Government, voted away Scottish independence in 1707.—EDITOR.

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Althing. In fact this was the setting up of a quite new institution with the old "brand name" as the only factual connection with the former one. This was first an advisory parliament which, in 1874, became legislative in financial and local matters, and in 1918 obtained full legislative power as a parliament of an independent state. Although a great number of the politically minded intelligentsia enjoyed the dream of the *Althing* restored with the full romantic glory of the past, they had no practical policy, and the essential continuity was lost. Since it was political unrest on the Continent which made the restoration possible, this factor was decisive in shaping the new *Althing* in a fashion set by the French revolution, as is the case in almost every parliament existing today. The *Althing* of the old days was, in organisation, social status and working methods, very different from present-day parliaments: so much so that when considered more closely they must be regarded as the offspring of different cerebral cells, although both have the same function in the society—just as a kingdom and the Castro dictatorship are two contrasting institutions though both head the state.

Further, it should be pointed out that the present name of the Icelandic parliament, *Althing*, was not the name of the legislative institution in the good old days, which then had a name with a much broader meaning. This was *Lögrétta* which, according to the word, means an institution for making, explaining and changing the laws. This was a permanent institution gathering for a few days each year. Besides this there were at the *Althing* a number of courts or juries dealing with cases not finished at local juries around the country. There was also the personal institution of the man whose duty it was to proclaim the laws from the *Lawcliff*. To this may be added the unofficial gathering of people from all over the land engaged on all the different activities of human life. This gathering and the various institutions associated with it operated under the name of the *Althing*, but no single one of the parts which made up the whole gathering can be called the *Althing*.

Thus it may be seen that it is not justified to proclaim our present Icelandic parliament as the oldest in the world. Should the above arguments be considered valid, then the Italian parliament could claim the title with a far fuller right.

In the very interesting article by Bertil Lundman published in THE MANKIND QUARTERLY, Vol. III, No. 2, we read as follows (p. 95): ". . . we have on the west coast of Norway many brunette quasi-Alpine brachycephalic types, of which weak traces may also be found along the west coast of Sweden, and larger remnants, again, on the Danish islands."

In view of the latest contributions to clearing up the origin of the Icelandic nation I find these facts extremely interesting. The

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prevalent and official version is that Iceland was settled by a combination of defeated opponents of the Norwegian King Harald Fairhair who, about the years 870-874, united Norway into a single kingdom which lasted while he lived, and Vikings from the British Islands who fought at their side in the battle of Hafursfjord—as well as by later arrivals. This is based on writings which are considered very reliable in general although they were first written down about 250 years later. Icelanders were thus considered as a Norwegian stock with a strain of Celtic blood which was emphasised or minimised according to the mood of each one touching upon the matter. This story did better than explain the motives for the settlement of the country, and the origin of the nation. It gave birth to the legend of our freedom-loving forebears who left their fruitful homeland and settled in our barren country rather than become somebody else's subjects, and this legend gave our people the moral strength needed in the struggle for independence. But it is obvious even to any schoolboy that a great number of the most interesting cultural and social phenomena of the old settlers cannot be explained or understood on the premise that they were created of similar but harder clay and with a lesser fortune of war than that of those staying behind. Trying to solve the riddle of the Celtic mixture makes the problem far more complicated. The former version received a staggering blow with the first anthropological studies made in Iceland, which showed a remarkable difference between the Icelandic and Norwegian peoples. But for a long time no attempts were made to deal with the matter until about twenty years ago when thorough studies were published of the cultural and pagan background of the people as reflected in poems, folklore, personal and place names, and so on. These studies led the scholar to the conclusion that the Icelandic nation was of an older origin than the reputed settlement of Iceland, and that its culture, traditions and history were different from those of the other inhabitants of Norway. This notion that the Vikings who occupied the southern and western coastal districts of Norway, and their kinsmen from the British Islands, were foreign invaders in Norway who were driven back by King Harald, and had then, after the battle of Hafursfjord, to seek refuge in Iceland, is significant. They had come to Norway from the Danish islands which must be considered their homeland—where, as well as on the west coast of Sweden, they had settled after the great migrations.

Another scholar of a more exact science has approached the question anthropologically. By comparing the oldest skeletons found in Iceland with those of the same period found in Scandinavia he comes to the conclusion that the old settlers of Iceland must have been distinct from other Scandinavians of that time, but supposes them to have inhabited the coastal stretch of Norway before the arrival of the others which pushed them off the shore

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and into the sea, contrary to the beliefs of the historians. Further, by comparing the Icelandic skeletons with Irish skeletons of similar period, and by anthropological and blood group studies of these two peoples compared with the Scandinavian peoples, he has come to the belief that the Icelanders and their forebears are much more closely related to the Irish than could be explained by cross-breeding in the Viking period, so that they must be considered as two branches derived from a common stock.*

The facts mentioned by Lundman may well have no relation to the facts and fables of the above mentioned hypotheses, but any piece of knowledge which perhaps could fit into the puzzle must be considered tremendously interesting.

Although these reflections have become lengthier than expected at first, I cannot help mentioning one more point which has aroused my interest. In the review of *Seasonal Feasts and Festivals* (THE MANKIND QUARTERLY, Vol. III, No. 2, p. 133), the Sky-Father concept is said to be Aryan (Nordic), and that of the Mother-Goddess Mediterranean.† Now we have in Nordic mythology Thor and Odin, both in some way Sky-Fathers. But on the other hand women have always had the same status as men among the Nordic peoples (but with the goddesses below the men-gods in rank), and according to the above mentioned studies they were highly estimated as priestesses and practitioners of witchcraft. Women have now been ordained in the Lutheran Church of Scandinavia, whereas the veneration of Mary the Mother of God seems to scandalise the same peoples. In the Mediterranean countries the conditions seem to be opposite in all these matters. The social status of women is low, and they could not be thought of in the function of the priesthood, whereas the popular veneration of Mary as the Mother of God often tends to overshadow the worship of God himself.

We have, therefore, both in the Nordic and the Mediterranean races, apparent contradictions between their theories and practices which call for explanation in terms of ethnology.

* I have long held, as I have pointed out in several papers on the ethnology of the blood groups, that the high incidence of the O group in Iceland is to be accounted for both on the basis of a large Celtic settlement before the Germanic settlements, and of a later significant Celtic admixture in the incoming Vikings from the British Isles. On my recent visit to Iceland I was also struck by the large proportion of Atlantic traits in the population. It is to this Atlantic in the Irish and the Celtic people of the Western Isles, etc., that I believe the O blood group is attributable. —EDITOR.

† Or Atlantic,—EDITOR.

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THE SWEDISH GYPSIES

By BERTIL LUNDMAN

TRANSLATED FROM THE GERMAN BY RUDOLPH H. DOWNS

Gypsies first came to Sweden in 1512 A.D., and they became known there as "Tattars"—after the "Tartars" who were already present and roamed the land in very small numbers. More Gypsy bands migrated to Sweden, often in the company of foreign mercenary armies, during the hectic times when Sweden was a great world power. Over a period of time the Gypsies intermarried with the lowest elements of the native Swedish population. This racial mixture gradually acquired a more uniform character, primarily because there was no new influx of Gypsies from the beginning of the eighteenth to the middle of the nineteenth centuries, except for quite similar groups from the neighboring Nordic countries. The language of these Gypsies began to disappear gradually and is today well on the way to degenerating into a formless criminal dialect.

These Tattars roamed about in Sweden for quite a long time, indulging all the while in the usual Gypsy activities: collecting rags and scrap metal, tinkering, peddling, gelding, fortune telling, juggling, begging, stealing, practicing quackery, and later even horse trading. With the advent of more liberal social attitudes, most of them settled in miserable hovels on the outskirts of villages and small towns, or in deserted dreary areas not too far from centers of commerce. There thus arose small Tattar hamlets, with no concommitant lessening of their "marketing trips."

This process of settlement caused them to separate into distinct clans, which were often quite large, each having its own special field of interest. Any encroachment upon these interests was sufficient cause for violent, often fatal, battles among the clans. A few times each year the members of a clan got together for consultation, drinking and whoring—which generally ended in violent brawling.

In the nineteenth century the distribution of Tattars in our country was rather unequal. For a long time it was more common to find them in southwestern parts of Sweden, to which some of them had been deported in the eighteenth century by a more crime conscious Denmark. In later times Gypsies were also often found in north central Sweden. They were rare in the provinces surrounding the capital city of Stockholm. In these regions large land holdings were very common, and the landlords either drove

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the Tattars away, or bound them to the soil as farm labourers. Those bound in farm labor were gradually absorbed into the lowest rural social strata.

With the increased urbanization of Sweden in the twentieth century, the Tattars began migrating to the cities, where they were

TATTAR GIRL FROM MIDDLE SWEDEN
(Veddoid-like type)

gradually absorbed into the scum of city society. Other groups, however, continued their old way of life in the country. The total number of Tattars in Sweden today, although difficult to determine exactly, certainly exceeds several thousand.

Although leading anthropologists had long advocated the separation of the Tattars from the Swedish racial stock, in recent times sophistic sociologists, in complete misunderstanding of the biology of the entire problem, have argued that the whole Tattar group arose from pure Swedish ancestors as a result of environmental conditions. These "pure Swedes" were supposed by chance to have suffered misfortune and degradation through the harshness of society. Such views, however, have met the almost unified resistance of all thoughtful, observant and exact, scientifically minded biologists.

Now let us proceed to my own experimental obserations concerning the anthropology of the Tattars. I have been able to measure carefully only about 50 Tattars—not an easy matter with people of such a suspicious nature. I have had occasion to observe several hundred rather closely, however. Naturally they appear highly mixed, with most of them evidencing marked Gypsy features. Passing on then to the individual physical characteristics, we note

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first that the stature is, for the majority of them, less than the Swedish average. This may be traced to poor socio-economic circumstances, however, as this trait is in fact subject to environmental influences. In connection with this, we note relatively short legs and a generally slender and often frail body build.

The cephalic index is little different from the Swedish (*and* pure Gypsy) averages (*both* about 77), even though most of the absolute measurements of the Gypsies (of every kind) are smaller. The facial measurements are generally small. However, not a few quite long faces are to be seen (evidently caused by heterosis), with a facial height in some males of over 150 mm. The nasal form is also variable, although there are many more convex forms (occasionally even hooked Armenoid types) than the average for Sweden. Small primitive stub noses also appear. The hair is mostly dark in color and often curly. The eyes are usually mottled but are often either bright or dark. Sometimes they seem to peer at the observer out of their dark, deep-set positions, while at other times they seem actually to stare out from their sockets. The skin is pale (partly due to deficient nutrition), and in many individuals is of a distinct olive color).

There exists in these people a psychic outer shell of coarse peddler manners, caused largely by environmental factors, which I have so far been unable to penetrate. As a supplement to the above then, I can add only my own experiences and observations of the more easily perceived character traits of those mixed Gypsies who have been assimilated to a greater degree in the Swedish social structure. Naturally such Tattar groups are more highly mixed with native Swedes. I have measured and observed rather closely several hundred from this group. The psychical or temperamental traits of the Tattars are as distinctive as their physical traits. They are rather unstable, talkative, unreliable, lazy and disorderly. They are also keen observers, often musically inclined, and of a suspicious nature.

Racially, Indid (even the Indid convex upper eyelid) or Orientalid strains (particularly the almond-shaped eyes in the children, who sometimes completely resemble Bedouin children) are frequently observed. Many Tattars also resemble the Bedouins in their extremely gracile body form. The Armenoid nasal form and even the distinctly Armenoid plano-occipital head shape may be noted in the Tattars. Veddoid facial and hair forms are occasionally observed. East Baltic (from Finland) and Alpine strains (from mixture with German peddlers) are also present. Naturally, pure racial types are scarce in such a genotypically mixed ethnic group as the Tattars, in whom physical degeneracy is often found at an early age. "Racial beauties" ("*Rassenschönheiten*") are almost non-existent.

A somewhat different impression is to be gained from a

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dominant Tattar clan in central Sweden. In this group the Armenoid strain, including the athletic or mesomorph somatype, is much more evident. They have a far greater crime rate (especially murder and deadly assault), which in this case has resulted in lengthy prison sentences for—and sometimes even sterilization of—many of the clan's members.

TATTAR FAMILY FROM NORTH SWEDEN

Now let us consider the racial pathology of the entire group. Many of the Tattars are more or less abnormal. There are among them many imbeciles, deaf mutes, stutterers, epileptics, and so on. Not the least of the causes of this biological degeneracy is the racial mixture of the Tattars with socially rejected Swedish psychopaths and other criminal types. Another cause may possibly be the occurrence of new inherited defects in later generations. In view of the above genetic defects, it is evident that the social inferiority of the Tattar group can only partly be attributed to poor environ-

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mental circumstances. It is less certain and much more difficult to say to what extent these lesser (certainly not pronounced) hereditary defects are traceable to the mixture of southern racial strains which have not been adapted to our land and people (such as those Indian primitive races—the Veddoids*), or are traceable in part to race mixing in general.

* The Veddoid element does not form a significant part of the Gypsy population in the British Isles, nor does it do so either in the parts of India where the "criminal tribes," from one of which the European Gypsies are descended, are located.—EDITOR.

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INDO-EUROPEAN

The Language of an Upper Social Stratum?

By KURT STEGMANN VON PRITZWALD

TRANSLATED FROM THE GERMAN* BY H. GEORGE CLASSEN

A. Meillet was the first to see in Indo-European a "language of rulers," and there have been repeated attempts to explain problems of word-formation and vocabulary in the Early Indo-European Era on the basis of social stratification and the influence of a sub-stratum (H. Hirt 1905, F. Specht 1939, J. Pokorny 1936, W. Porzig 1954, and others). G. van Langenhove (1936), for example, asserted that Old Indic *vasa,* Latin *vacca,* "cow," was derived from a popular or common Indo-European language, whereas the Indo-European *guōu-s,* "cow" (Greek *bous,* etc.), was derived from a special religious language. F. Specht (1939) taught accordingly that a U-form (*U-formans*) pointed to a religious style in word formation. Or, the rhythmic-syntactic "law of growing components" met with in several individual languages is taken to be the heritage of a poetical high language of the Early Indo-European Era.

Similar arguments have been advanced outside linguistics. Among prehistorians it is regarded as certain that the Corded Ware folk were a ruling stratum; and from the juristic-sociological viewpoint H. Herrfahrdt (1952) has developed the theory that totemism and patriarchy during the Early Indo-European Era belong to two different population strata. In view of this level of research it seems appropriate to formulate a linguistic-sociological working hypothesis.

The working hypothesis arises from newer insights into the social structure peculiar to language communities and to language use ("high" language—conversational language, special languages —common language, lingua franca—dialects, etc.). These factors, common to the use of every lanuage, will be used to test the expressions of the Early Indo-European Era. The question of the dominant social strata and their style of language assumes particular importance, for the spread of the Indo-European languages is no doubt linked to a phase in the crystallization of

* "Das Indogermanische, die Sprache einer Oberschicht?" *Sociologus,* Vol. V, No. 1, 1955, pp. 55-67.

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power during our early history and cannot be regarded solely as a geographical settlement process.

Both the European and the Asiatic theories on the cradle-land of the Indo-European language assume that the Proto-Indo-Europeans dwelled for a long period in a small isolated community where their language acquired its characteristic structure. This isolation, however, need not only be conceived of as geographical —it may also have been *social.* That is the basis of my thesis. I would thus assume that the aloofness of a self-conscious upper social stratum, clearly distinct from the other population strata and organized into a guildlike community, had a decisive influence on the formation and genius of Indo-European language structure.

Many difficulties and contradictions relating to the European and Asiatic cradle-land theories, and to certain connections with Arctic as well as Asiatic cultures, would disappear with the postulate of a mobile upper social stratum with active commercial interests for the Early Indo-European Era. This has been pointed out especially by Sangmeister (1949/1950), who emphasizes the great mobility of the peasant population during the Neolithic period. The sensational finds at Ussatova near Odessa in Russia, which are related to finds in Denmark, also point in the same direction and give rise to the conjecture of non-settled intermediaries during the Single-Grave era (Rosenberg 1931).

Our question therefore amounts to this: did an artistocratic commercial society, based upon economic, military and cultural advantages, foster and secure a linguistic continuum from the Baltic to the Black Sea? In linguistic-sociological terms this would mean that the Proto-Indo-Europeans first used a primitive lingua franca or commercial language, which I have designated as "Semi-Indo-European," from which developed the "High-Indo-European colloquial usage"—a "high" language.

SOCIAL STRUCTURE DURING THE EARLY INDO-EUROPEAN ERA

THE ROLE OF THE HORSE

A distinctive intertwining of aristocratic and cooperative forms is characteristic of Indo-European social structure (Herrfahrdt 1952). Both forms developed independently and coalesced later. Around the Middle Neolithic period a semi-settled population of hunters with cooperative forms came into contact with authoritarian-patriarchic horsemen from the east and adopted their social structure. From this contact developed a mixed authoritarian-cooperative "rank-order" ("*Vorangordnung*") (Stegmann 1950). The bearer of authority was not so much a ruler as a foremost person, the first in the line of march (Greek *prômos*= *Fürst,* "the foremost"). He was essentially a peer, the first among equals.

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The more solid organization of the upper social stratum led to superiority *vis-à-vis* the non-settled and disunited masses of the population. In addition, a flat country without natural boundaries, such as the area between the Baltic and the Black Sea,* rich in wild horses, offered the best conditions for the development of a social stratum which, as a small, cohesive group, could take over the far-flung means of communication between the different tribes and cultures occupying this space.

The medium of travel on which this upper social stratum relied to dominate the wide open spaces was the horse and wagon, as is shown by the Indo-European vocabulary. It is admittedly still under dispute whether horse breeding had come into existence as early as the Pre-Bronze Age. In this respect, however, we may point to the finds at Dümmer-See in Northern Germany (Reinerth 1939). The very numerous horse bones belong to the Megalithic culture, and are dated at approximately 3000 B.C.

The horse, it seems, was repeatedly brought into the Indo-European cultural sphere (Flor 1936). In this process, various wild varieties were corralled and domesticated. The most important was the South East European Tarpan (Lundholm 1949), the ancestor of the small North European breed (*Panjepferd*). This animal was fit only for draft, hitched in pairs with the back-yoke. It can be shown that this type was being bred as early as the Neolithic period, as has been demonstrated convincingly by Lundholm.

The Neolithic find, at Ingerstadt in Sweden, of a "foal skull" (?) in which was imbedded a flint dagger (Ebert 1932), is valuable evidence that the domestication of the horse was related to its religious use (Stegmann 1929). The use of the horse as a mount, however, came from Asia. Pictorial representations from the fourth millennium B.C. in Susa and Elam are not, of course, of horses (Amschler 1934, Hermes 1935 and 1936) but of wild asses (Lundholm 1949). Genuine horses make their appearance in Mesopotamia only about 2000 B.C., having been introduced from the north.

The very paucity of Neolithic horse finds has an important bearing on our problem. Two explanations seem possible, both pointing in the same direction. If we are dealing here with products of the chase, that is, the wild horses which roamed all over northern and central Europe, we may assume that this type of chase was a prerogative of an élite. There is a parallel in the hunting of the European bison in Poland, which was a privilege of the nobility.† If, however, the finds belong to domesticated horses, it again follows

* And further beyond in Asia, where the horse is wild even to this day, and where the most ancient skulls are of a Nordic type.—EDITOR.

† The hunting of deer in England was reserved to royalty, except where a free-chase concession was obtained.—EDITOR.

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that the breeding of horses was a privilege granted to few members of society. Such a hypothesis is strengthened by the special rôle of the horse connecting it with the sun wagon, the rites for the dead, sacrifices, oracles and tribal sagas. For example, horse stealing, unlike cattle rustling, is a standard motif in sagas featuring the nobility.

The horse, then, was by no means an animal for common use, but belonged to a ruling social stratum of the population, which thereby gained a special distinction. In this connection it is of little importance that there is no common Indo-European word for "riding." Even such classical horsemen as the Turks speak of *at ile gitmek, i.e., "equo vehi."*

To me it seems decisive that there is little evidence of horse breeding for the time prior to the expansion of Indo-European power. Furthermore, the expansion of the Indo-Europeans was asscíated with horse breeding. We must look upon the breeding of horses as the religious and noble privilege of a ruling social stratum, somewhat like the use of the battle axe. Domestic horses, battle axes and corded ware are bound closely together. Lively interest in the breeding of horses is attested by the large number of Indo-European expressions referring to horses and their use. A direct piece of evidence from later times is the Hittite handbook on horses by Kikkuli of Mitanni (1440 B.C.), whose instructions are obviously based on long experience (Potratz 1938).

To sum up: during the Bronze Age the horse was demonstrably in the service of the ruling social stratum. This state of affairs appears to go back as far as the Late Neolithic period. For this period of time the evidence is more sparse, which strengthens the assumption that horse breeding and/or horse hunting were the privilege of a small social stratum.

HIGH-INDO-EUROPEAN AND SEMI-INDO-EUROPEAN

H. Hirt (1905 and 1937) was the first to distinguish two eras in the grammatical development of Indo-European. These two stages I should like to designate as "High-Indo-European" and "Semi-Indo-European," always bearing in mind the sociologically determined use of language. The term High-Indo-European designates conditions shortly before the break-up into individual Indo-European languages. This stage was influenced by certain factors of an upper stratum language. This language use is marked by the verb *kens-* (Latin *censere*) "to speak solemnly," "to proclaim authoritatively" (Walde-Pokorny 1930).

Preceding this we have an era during which the main elements of single-language structure were not yet fully developed. Lacking were inflection, differentiation of gender, syntactical congruence, the subject-predicate sentence, and so on. During this stage, elemen-

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tary communication took precedence over "proper form." The early Indo-European commercial language, which can be viewed as a jargon, a hybrid language like a kind of "lingua franca," we shall call Semi-Indo-European. The differences between the two stages of development can briefly be explained by considering the development of Indo-European declension. This has been compiled in handy form in Franz Specht's comprehensive work on the subject (1944).

To the older pre-inflective stratum—here called Semi-Indo-European—belong the word-formations with determinative particles, still lacking distinction between noun and verb. Whereas the inflection endings are indepedent of sentence structure and follow abstract rules, the determinatives point out the concrete spatial situation in which the speaker sees the objects. They determine whether the object is near or far, and so forth. Every word is still isolated, as is the case with our numerals. There is no compelling system. The era is, on the other hand, marked by intonation, change of emphasis, and vowel change. It is a time in which the root words of the so-called irregular declension dominated language use.

A different period is the "High-Indo-European Era." It is in this era, as F. Specht (1944) discovered, that we first meet with expressions for war and heroism, for a progressive agriculture, for far-ranging trade relations. A grammatical system is being formed. One of the results is the so-called "regular a- and o-declension." There is an unmistakable tendency toward the proper form, an essential pre-requisite for an upper-stratum language. Also, the accent in the new word-formations is firmer. In so far as the accent falls on the syllable that carries the meaning, it serves to emphasize the significant core of the word as distinguished from its formal components. It is possible to suspect in this a trend toward intellectuality, as opposed to rhythmical accentuation.

Still more important is something else. The new type of declension shows that the concept of the generic (*Gattung*) is understood and is clearly expressed. The High-Indo-European declension generalizes. The isolated Semi-Indo-European word-formations which were only "means of perception" are now being supplemented by words representing "objects of perception" and are arranged in ideational types and categories by means of word endings. The "idealized sense-world" becomes visible. Here the o-suffix plays an important rôle. The High-Indo-European word *uiros,* "man" (Latin *vir*), is an adjectival o-derivation from the Semi-Indo-European *uis,* "strength" (Latin *vis*), and generally includes "lord," "husband," "progenitor," "all male members of the family," and so on. The Indo-European word for the species "horse," *ekuos* (Latin *equus*) also belongs—and this is worth noting—to this High-Indo-European type of declension. Further-

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more, *ekuos/ekua,* "stallion/mare," is the only noun with *o-a* motion found in several individual languages and is thus derived from Indo-European antiquity. The manner of word-formation confirms that the horse seems to belong to the High-Indo-European language stratum.

The upper and lower social strata of a language community are in a different relationship to the two main components of language use—vocabulary and form. This leads to certain conclusions. As soon as there is a recognizable tendency toward grammatically correct form and artistic perfection, going beyond the basic needs of communication, we are dealing with structural laws peculiar to "high" languages. This, for example, is evidenced by the national language reforms of the nineteenth century, as I have shown previously (*Sociologus,* 1953).

The preference for form as against vocabulary is characteristic of the earliest known Indo-European language, Hittite. The written language of the Hittite upper social stratum is considered Indo-European because, in spite of numerous non-Indo-European words, the method of word-formation and inflection follows Indo-European laws. If, since the days of Bopp, the criterion for the Indo-European family of languages is evidence of common formative methods and uniform grammar, the question arises: does this not in itself imply that Indo-European was the language of an upper social stratum?

THE SEMI-INDO-EUROPEAN LANGUAGE OF COMMERCE

The structure of the Semi-Indo-European lingua franca becomes clear if we consider, on the one hand, early conditions before the development of inflection and the action of certain laws of accent and, on the other hand, structural laws common to modern linguae francae all over the world. Everywhere a striving for mere communication is paramount, and language mixture is typical. The vocabulary is small and specialized. It is limited to root nouns, nominal infinitives, pronouns, determinative particles (also used as determinatives), and prepositions indicating locus.

This inventory of forms coincides, surprisingly, with the inventory of the classic Lingua Franca, the language of commerce used around the Mediterranean since the Crusades. This means that the radical decomposition of the grammar of the individual Indo-European languages leads in either case to the same result. All perfection reverts to the starting point. Generally speaking, we can visualize young warriors who, acting as commercial intermediaries and roaming over wide areas from the North Sea to the Mediterranean and as far as Turkestan, improvised a sort of jargon language derived from eastern *satem* and western *centum* dialects, from special formations, and from local non-Indo-European

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dialects, for the immediate purpose of somewhat formless communication.

An example of language mixture exists in the well known relationships between Indo-European and Finno-Ugric language forms. Of twelve Finno-Ugric pronouns, ten are also Indo-European. There is agreement especially in regard to the personal pronoun, which also appears as a verbal suffix: first person *m-*, second person *t-*, third person *s-*. Whereas, however, the Finno-Ugric forms are based on the object, on the impression and sensation, and refer possessively to "your-walking" and "your-building," the Indo-European form is "thou walkest," or "thou buildest." In other words, the formulation is based on the subject. As we shall discuss later, that is one of the main achievements of High-Indo-European.

Accordingly, the I-pronoun, *ego,* is purely Indo-European. It is precisely at that point where the roots of the Indo-European subject-predicate language lie that the Indo-European personal pronoun deviates from the Finno-Ugric and assumes its own characteristic image. In fact, the Indo-European pronoun system fails to conform to general Indo-European structure: the cases are formed from different roots, the endings deviate from nominal inflection, and instead of differentiating between gender the system retains the ancient distinction between "animated" and "unanimated" (Latin *is—id*), otherwise preserved only in Hittite, etc. All these are Semi-Indo-European remnants.

As far as word-formation is concerned, we may emphasize the method of adding words together, which clearly goes back to a pre-inflective age. Also, it is often difficult to determine whether in the first component of a word we are formally dealing with a noun or a verb (*helkesi-peplos,* "travel-dressed," a nickname of the Macedonians).

The lively interest with which the Semi-Indo-European language community regarded travelling terms may be gauged from the numerous word components which later hardened into suffixes but originally meant "walking," "driving," "hurrying," "penetrating," "passing over," "continuing," etc. (*gerai-teros,* "older" more exactly, "advanced in age."—Hirt 1937). On images of motion rests the constant Indo-European inclination to describe concepts of being or happening with terms denoting walking or motion (German *Vor-gang,* "event").

THE HIGH-INDO-EUROPEAN LANGUAGE OF THE UPPER SOCIAL STRATUM

The structure of an upper-stratum language is characterized by certain linguistic-sociological factors, among which are the following: (1) the so-called "screening" ("*Aussiebung*"), that is, the

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avoidance of certain terms, such as those considered vulgar, and "selection" ("*Auslese*"), which, in the sense of a special language, tends to develop certain logical, ethical and esthetic elevated concepts; (2) convention and correction, which are based on certain rules and strive for the "proper form;" and (3) the subjective, active assumption of attitudes toward the objective world (Revesz 1946, Porzig 1950). These factors which can already be observed in the Early Indo-European Age seem to have become effective when the Semi-Indo-European lingua franca, owing to attention to the "proper form," developed into High-Indo-European.

For example, the system of Indo-European personal names is based upon "screening." This system, both in vocabulary and in word-formation, goes back to the time when the Indo-Europeans still dwelled together. In the Indo-European personal names, workaday meanings are avoided, and it is from ethically elevating meanings that the material for names is derived (Solmsen 1922). These are concepts of honor and renown, fighting qualities, piety, and wisdom, and above all concepts of authority. Proof is found in comparisons of names from several individual languages: for example, "authority," "lordship," in Old-Burgundic *Vladi-mer*= Gallic *Verido-marus*; "wisdom," in Greek *thrasu-boulos*=Old High German *Kuon-rad*; "renown," in Greek *Eu-kles*=Old Indic *Su-sravàs*=Old Vandalic *Hu-sravah*=Vandalic *Wisi-mar*. Furthermore, the Indo-Europeans assumed a conscious and analytical attitude toward name elements. Name components are interchangeable (Greek *Age-laos*: *lagos*), and the components may be inherited singly in the form of a play on words, as "Sigmund" to "Sigfried."

"Screening," on the other hand, is complemented by selection. The nominal vocabulary of the Early Indo-European Era is relatively small. This may be due to linguistic research methods which in general assign only those words to the Indo-European vocabulary which demonstrably belong to several individual languages. Assuming that this limitation of the total vocabulary is valid, we shall find that there is a common thread running through the nomenclature of different cultural areas. In the areas of religion, social order, travel, trade and agriculture we meet repeatedly with a nomenclature giving expression to spiritual and active domination of the environment. Again and again what matters most is the creative mastery of the environment.

In the field of agriculture the nomenclature of domestication is richly developed (German *zähmen,* "to bind to the house"). This is also true of the many names for useful animals and plants as well as for the domination of nature. In the field of travel there were special terms for the construction and the parts of the wagon. Maritime travellers named he winds.* In the social vocabulary,

* The winds were already of importance to the ancient Aryans in their

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the components of society were being ordered and designated, and trade developed names for the tools with which the work was done.

We are by no means dealing with a primitive vocabulary attempting to come to terms impressionistically with the experiences of the environment, but rather with concepts aiming toward the active appropriation and utilization of the environment. This permits us to single out the particular "area of interest" of this narrower language community. Thus, the above-listed principles of selection in the Indo-European vocabulary show that the upper social stratum strove for dominance in the widest sense, dominance both of men and of nature.

The principle of convention and correction is also shown in the Indo-European kinship terms. It is forever astonishing how the declension of the Indo-European kinship terms has withstood general grammatical levelling. With their vowel change regulation and special inflection they stand out like an ancient rock over the waves of linguistic development. This can scarcely be explained otherwise than by the assumption that the inherited forms were being preserved and constantly rehabilitated by correction on the part of society whenever they were drawn into the whirlpool of vocal and inflectional analogical formations and general language development. It is obvious that there was at work here a reverent awareness of tradition which repeatedly re-established inherited forms. The terms for kin are quasi-personal names. They identify and occupy a special position in language consciousness.

The influence of convention and correction can also be observed among Indo-European animal names. Looking over Indo-European terms for hunted animals we meet with obvious taboo concepts (Ipsen 1923). One does not use the names that have been handed down through time but consciously chooses circumlocution. Thus one speaks of the "gray one" or the "brown one" instead of "hare" or "bear" (Indo-European *kaso-*, "hare"="the gray one"). We are dealing here, as in the modern hunting jargon, with conventionalized rules. The special meaning and proper use of these specialized language terms denote belonging to a narrower language community, in this case a totemistic hunting group. Evidence for such a closer union is also found in personal names and names for nations derived from the names of hunted animals (*Cherusker* into Hirsch, "deer").

The special language group which we are compelled to postulate here for the Early Indo-European Era appears on the other hand to possess a highly developed language. This follows from the incidence of the o-declension in the taboo terms. The names for the two most important animals of the chase, wolf and bear (Indo-European *ulkuos*, "wolf," more exactly "ripper," and *rktos*,

steppeland environment in Asia before they had reached the maritime regions, so they were probably named earlier than this.—EDITOR.

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"bear," more exactly "damager") belong to the regular o-declension and are thus High Indo-European (*cf.* above).

The theory of meanings yields other examples, such as the counter-type. In the area of social and ethical concepts there are word forms which in one language mean the opposite of what they express in the other language. To the Gothic *githan,* "to say," corresponds the Latin *veto,* "to prohibit;" the Old Indic *vara,* "excellent," "better," corresponds exactly to the Gothic *wairs,* "worse." There is also the Slavic *blagu,* sometimes meaning "good," at other times "bad;" or the concept of lordship (Latin *dominatio*) is occasionally translated into the word for servitude (*douleia*). These cases can scarcely be explained on the basis of psychologically complicated declarations such as "that's a fine friend" (meaning, a bad, treacherous friend).

The counter-type becomes intelligible, however, if viewed from the sociological-linguistic standpoint. In the "high" language of a self-conscious upper social stratum there are always instances in which terms derived from the lower social stratum take on a derogatory or contrary meaning when used by members of the upper stratum. The Low German *knot* originally designated an honest tradesman (Middle Low German *ginôte*). In the language of the upper stratum, however, it means a dishonorable fellow, a completely uneducated man.[1] It would thus seem that the Old Indic *vara* is derived from the Semi-Indo-European "good," but the Gothic *wairs* is from the High-Indo-European meaning "not good." In the case of *githan=veto,* the "high" language meaning "to speak" has been preserved in the Gothic language. Proto-German is especially rich in High-Indo-European expressions (Langenhove 1936).

With the "high" language factor of a subjective assumption of attitude we come to the most important achievement of the High-Indo-European language community, the discovery of the subject-predicate sentence (Glaesser 1938). That discovery is closely related to the development of verbal inflection. The basis of this development is the impersonal manner of expression, the impersonal, experiential type of statement (Indo-European *pleu eti*="rain"="it rains"). The next stage is the two-constituent statement which makes its appearance in certain compounds and verbless sentences ("rain-cloud"). This stage would correspond to Semi-Indo-European conditions.

Finally, the two-constituent statement comes to distinguish between subject and predicate, and says "Zeus rains." I have occasionally described this last step as "Better-Indo-European," which has provoked some discussion, and I should now like to call it the "High-Indo-European" stage. Hirt (1937) comments: "In

[1] A familiar English example is "churl."—TRANSLATOR.

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the case of both Homer and the Veda we are dealing with the linguistic forms of a special society, an upper social stratum which saw in natural events the intervention of a deity. Alongside of this the impersonal manner of expression survived in other strata."

From the impersonal statement (German *mich friert,* "me freezes") developed the personal statement, as if an action were involved ("*ich friere*"). We are here faced with that subjective assumption of attitudes which transformed the entire sentence structure. Mental progress toward the action-type sentence consists in the fact that an "I" is being postulated syntactically as the agent. There is a distinction between act and agent. Other languages formulating only sensations say "it appears to me" instead of "I see" (as in Greenlandic), or "cherry-tree-blossoming" instead of "the cherry tree blossoms" (as in Japanese).

During the High-Indo-European stage such statements were being formulated according to the action model ("I walk," "I make," "Zeus rains"). An agent was thus being postulated even for sensations or events. To use further German examples, one says "*ich liebe*" instead of "*mir gefällt,*" "*ich geniesse*" instead of "*mir schmeckt,*" and "*ich friere,*" instead of "*mir ist kalt.*"[2] The transition is supplied by constructions with the dative as the "case of inner participation" which was originally adnominal. In other words, the I-related representation, the assumption of a personal attitude, is the decisive achievement whereby the High-Indo-European subject-predicate language developed from the Semi-Indo-European infinitive language. To the I-relatedness belongs the High-Indo-European form of the I-concept (*ego*), while the rest of the pronominal system remains Semi-Indo-European.

In conclusion, in the development of the subject-predicate sentence, which must be regarded as the outstanding achievement of the High-Indo-European language, we perceive the same basic trait which, when considering the High-Indo-European vocabulary, we called "mastery of the environment"—in the beginning was the act!

SUMMARY

During the Early Neolithic period there roamed, over the multilingual area inhabited by Northern, Corder-Ware, and Banded-Ware folk, companies of men who used horse and wagon to establish a certain degree of communication. To make themselves understood by the local populations they used a Semi-Indo-European lingua franca. This improvised language was characterized by infinitives, with non-Indo-European and Indo-European components. From these "hosts" there separated linguistically a narrower group which strove for the observation of a "proper

[2] There are no English equivalents for these forms.—TRANSLATOR.

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form," by sifting the vocabulary and fixing sentence structure. The members of this language communiy recognized one another through the adherence to "proper form" which led to a still closer union. With this, linguistic expression had transcended the purpose of communication pure and simple, and the societal function of language came into play. Even if we retain the thesis of a compact Indo-European cradle-land, we must assume the existence of an aloof group as the originator of the "proper form" of the Indo-European "high" language. It is more likely that this group became aware of its own singularity distinguishing it from the rest of society, and managed to establish itself as the bearer of a colonial or other position of power.

The development of High-Indo-Eurpean forms is based on the sentence, a characteristic which distinguishes it from the isolating method of the Semi-Indo-European language mixture. This led to a well designed style appropriate for communicating deeds and reports, a step on the road to the epic style which marks the entrance of nations into history. Through the distinction of agent and action, noun and verb, subject and predicate, this style transformed a sensation language into a formative language of civilization, guided by definite rules, to which the far-ranging bands of warriors had to conform when rendering account of their travels and adventures. The relationship between the Semi-Indo-European lingua franca and the High-Indo-European upper-stratum language reminds one of Homer. Homer forced the colonial jargon language of the Greek dialects into the forms of epic art.

Before the beginning of the Bronze Age the report style had already developed into the language of the upper social stratum. This "high" language, distinguished by important ethical content, became the pattern for grammatical development. The upper stratum used this means of expression to foster an aristocratic ethos and a firm mastery of the environment. In the social realm it created the patriarchal family order and a mixed authoritarian-cooperative power structure.

The late Dr Stegmann von Pritzwald was Professor of Philology at the University of Marburg in Germany.

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Professor Egon von Eickstedt

World-renowned Anthropologist

By BERTIL LUNDMAN

TRANSLATED FROM THE GERMAN BY DONALD A. SWAN

In April 1963 Professor Baron Egon von Eickstedt celebrated his seventy-first birthday. Few workers in past or recent times have accomplished as much for the development of anthropological science as Professor von Eickstedt. Although scientists of many lands are familiar with his work, he is, unfortunately, little known in the Anglo-American scientific world. Therefore it appears timely to acquaint the readers of THE MANKIND QUARTERLY briefly with Professor von Eickstedt.

The youth of von Eickstedt fell in a period of Central European scientific pre-eminence, namely the decade around the turn of the twentieth century, when a change in philosophical outlook occurred which in part has lasted up to the present time. The more-or-less mechanistic analysis, which until then had been preferred, gradually made way for a concrete synthesis, which signified a great advance in the predominantly descriptive sciences. The young von Eickstedt followed this current, left the laboratories, and secured for himself early in life a lively first-hand knowledge of different races and peoples and their milieu, particularly through trips and expeditions—beginning with one to Spain and Morocco when he was scarcely 20 years old. During World War I von Eickstedt's work as a mobilized hospital official made it possible for him to investigate many prisoners-of-war of the most diverse races.

Following the end of the war, von Eickstedt wrote his doctoral dissertation on the Sikhs of India, which intensified his interest in the Orient. As a university lecturer he undertook, with all the means abundantly supplied, a great expedition—in every respect—to India during the years 1926 to 1929. The trip reports, which he published during this period in different scientific journals, but unfortunately never compiled into one volume, helped him quickly to attain fame in the academic community through their brilliant form and excellent content. Upon his return Professor von Eickstedt was named Professor of Anthropology at the University of Breslau, Germany.

Now began a very productive decade of systematic work. A richly equipped Anthropological Institute was built almost out of

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nothing. Enormous anthropological investigations of the rural population of Silesia were carried out by Professor von Eickstedt's many assistants, although the methodology employed by the contemporary anthropological research was sometimes criticized—in part, however, unfairly, as we now understand. Nevertheless, the publication in 1934 of von Eickstedt's most important work occurred during this time of very great effort in the organizational area. This was the splendidly illustrated volume of nearly 1000 pages, *Rassenkunde und Rassengeschichte der Menschheit* (1934), which—one could say—finally led physical anthropology out of the laboratories (and the voluminous measuring duties) and into the tumult of life. By employing the (at that time) most modern, exact research methods and the most rigorous, specific, total and even highly artistic observation of human groups in their own very specific milieux, von Eickstedt sketched a picture of the origin, environmental adaptation, nature and migrations of the races of man which is still very convincing in most points.

After earlier, shorter trips to Great Britain and Sweden, Professor von Eicksteds had so firmly established the scientific organization of his Anthropological Institute by 1937 that he could carry out a new large-scale Asiatic expedition. This trip took him to Southeast Asia—from South China to Indonesia—and ended only with the outbreak of World War II. Then followed increasingly more difficult years. However, the never completely finished Silesian investigations in part still continued. Some results of this series of investigations by Professor von Eickstedt and his assistants were published in the volume entitled *Bevoelkerungsbiologie der Grossstadt*[1] (1941). Shortly before the end of World War II Dr von Eickstedt published a carefully prepared summary of the results of his second (and partly also of his first) expedition in the 960-page work *Rassendynamik von Ostasien* (1944).

In 1937 Professor von Eickstedt began a newly revised and greatly enlarged edition of his *Rassenkunde und Rassengeschichte der Menschheit* (1934). Devoted to general anthropological problems and entitled *Die Forschung am Menschen,* sections of this comprehensive work were published at periodic intervals in the years 1937 to 1944. By 1944 *Die Forschung am Menschen* totalled more than 1500 pages. Renewed in 1949, the work was recently announced complete with more than 2000 pages. From 1935 to 1944 Professor von Eickstedt edited, with the aid of co-workers from all over the world, the great anthropological journal *Zeitsschrift für Rassenkunde.* After the end of World War II the journal resumed publication in 1948 under the title *Homo.*

After the collapse of Germany in 1945 the indefatigable von Eickstedt succeeded in finding a new home at the newly-founded

[1] *i.e.,* Breslau.

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University of Mainz, to which he was able to bring, after rescuing them amidst great dangers, parts of his anthropological collections from the previously flourishing and now devastated Institute in Russian- and Polish-occupied Breslau (now known by the Polish version of its name, Wroclaw). This would not have succeeded had not Professor von Eickstedt maintained friendly relations with his Polish scientific colleagues during the National Socialist period. At the University of Mainz Dr von Eickstedt's many old colleagues soon gathered together, including his successor to the Professorship, the active Professor Ilse Schwidetzsky. A new productive period of his life now began. Despite all difficulties and advancing age, Professor von Eickstedt soon had time and strength again for new expeditions, first to Spain and North Africa once again, and then twice to the Near East, where he became specially interested in the Kurds.

All in all the course of Dr von Eickstedt's life, in spite of all the difficulties brought about by fate, reveals a rare breadth of vision. This descendant of old families of the highest nobility (from several European lands) on his father's side and of German and American middle-class circles on his mother's side, married a Brazilian lady from one of the foremost families of that country. From his early youth von Eickstedt acquired for himself a breadth of outlook and inner freedom—based in the best manner upon the old German scientific tradition which made it possible for him to perceive mankind both in its totality and also in its typological divisions. He reminds one very much of the Humboldt brothers. Accustomed to studying the diverse races and peoples in their own home surroundings, this widely-traveled man-of-the-world and field investigator, Dr von Eickstedt, is free of all book-learning and laboratory odors. He is, therefore, able to retain what is essential and lasting in his studies and express this in classically beautiful language.

This is clearly recognized in Dr von Eickstedt's racial systematics, in which he avoids all hasty and one-sided methods of classification. As a result of his extensive knowledge of foreign races in their own unique *milieu*, von Eickstedt became a pioneer in this field. The characteristic features of von Eickstedt's racial systematics surely have lasting value for all time, even though—as von Eickstedt himself frequently acknowledges—he has based his classificatory system in part on earlier scientific investigations. Even so, no one has been able to make so many original observations, which are so appropriately described and systematized, as Dr von Eickstedt. Quite important in this connection is his 200-page essay "Geschichte der anthropologischen Namengebung und Klassifikation" ("History of Anthropological Nomenclature and Classification"), which was published in his journal *Zeitschrift für Rassenkunde* in 1937. In this monograph von Eickstedt critically

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analyzes, in a sharp but entirely justified manner, many one-sided and often simplistic systems of racial classification.

Directly or indirectly, and even in part unconsciously, von Eickstedt's racial classificatory system has influenced almost all European anthropological research. But it would be completely false to regard von Eickstedt (as was also the case with Linnaeus) only as a specialist in systematics. Professor von Eickstedt is a great and never-to-be-forgotten investigator in almost all the scientific fields which we call anthropology. His academic colleagues should look back upon his contributions to anthropology and remember with gratitude all the scientific knowledge he has been able to impart.

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APPENDIX

THE CLASSIFICATION OF THE RACES OF MAN WITH A NOMENCLATURE CORRESPONDING TO THE LAW OF PRIORITY

By EGON VON EICKSTEDT

This classification of the races of man is that which corresponds to the most recently available scientific knowledge as I understand and interpret it. With its Latin and common designations for each race and sub-race, it was prepared some years ago for the second edition of my work *Rassenkunde und Rassengeschichte der Menschheit*. Recently I have carefully revised this classificatory outline and corrected a few minor errors which had crept into the earlier edition.

The names used to describe each race are those proposed by the first investigator to describe them. Following the Latin designation of each race or sub-race is the name of the investigator who first proposed this name and the date of the publication. The exclusive use of names which correspond to the law of priority, as I have done in my system of racial classification, has the enormous advantage of excluding from racial designations the subjectivism which has produced so much harm in the past. Additionally I believe that it will make an important contribution toward the unification of all anthropological nomenclature upon secure and objective bases. Some day this will take place. Let us hope that it will be soon.

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FAMILY: HOMINIDAE

GENUS: HOMO

SPECIES: *HOMO SAPIENS*	Linnaeus 1758	MANKIND
SUBSPECIES I: *HOMINES SAPIENTES ALBI*	Gmelin 1788	EUROPIDS
SERIES A: *Homines sapientes albi xanthrochroici*	Huxley 1870	BLOND RACIAL BELT
Variety 1: *Homo sapiens europaeus*	Linnaeus 1758	Nordids
Subvariety *a) Homo sapiens europaeus nordicus*	Sergi 1908	Teutonordids
b) Homo sapiens europaeus dalofaelicus	Peters 1937	Dalofaelids
c) Homo sapiens europaeus finnus	Fischer 1830 ex Desmoulins 1826	Fennonordids*
Variety 2 *Homo sapiens slavonicus (intermedius)*	Fischer 1829 ex Bory 1825	East Europids
SERIES B: *Homines sapientes albi melanochroici*	Huxley 1870	BRUNETTE RACIAL BELT
Variety 1: *Homo sapiens pelagius (meridionalis)*	Fischer 1829 ex Bory 1827	Mediterranids
Subvariety *a) Homo sapiens pelagius mediterranensis*	Ujfalvy 1896	Gracile Mediterranids
b) Homo sapiens pelagius eurafricanus	Sergi 1908	Eurafrikanids
c) Homo sapiens pelagius antlanticus	Fischer 1829 ex Bory 1827	Berberids†
Variety 2: *Homo sapiens arabicus*	Bory 1825	Orientalids‡
Variety 3: *Homo sapiens indicus*	Bory 1825	Indids
Subvariety *a) Homo sapiens indicus indogracilis*	von Eickstedt 1937 ex 1931	Gracile Indids
b) Homo sapiens indicus indoafghanus	Giuffrida-Ruggeri 1912 ex Deniker 1900	North Indids
c) Homo sapiens indicus indobrachymorphus	Giuffrida-Ruggeri 1917	Indobrachycephalids
Variety 4: *Homo sapiens occidentalis*	Fischer 1829 ex Bory 1827	Pacifids
Subvariety *a) Homo sapiens occidentalis polinesianus*	Sergi 1908	Polynesids
b) Homo sapiens occidentalis carolinensis	Fischer 1830 ex Desmoulins 1826	Micronesids

* Teutonordids, Dalofaelids and Fennonordids may largely be equated with Nordic, Atlantic and East Baltic respectively.—EDITOR.

† Gracile Mediterranids, Eurafricanids and Berberids may largely be equated with a stock in which the Atlantic racial strain is evident.—EDITOR.

‡ *i.e.*, Eastern Mediterraneans.—EDITOR.

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SERIES C: *Homines sapientes albi brachymorphi*	Giuffrida-Ruggeri 1912	BRACHYCEPHALIC RACIAL BELT
Variety 1: *Homo sapiens alpinus*	de Lapouge 1899 ex Linnaeus 1758	Alpinids
Subvariety *a*) *Homo sapiens alpinus cevenolicus*	von Eickstedt 1937 ex Deniker 1900	West Alpines
b) *Homo sapiens alpinus lappo*	Erxleben 1777	Lappids
Variety 2: *Homo sapiens dinaricus*	de Lapouge 1899 ex Deniker 1897	Dinarids
Variety 3: *Homo sapiens syriacus*	Kraitschek 1902 ex Chamberlain 1899	Armenids
Variety 4: *Homo sapiens eurasicus*	Sergi 1908	Turanids
Subvariety *a*) *Homo sapiens eurasicus turanicus*	von Eickstedt 1937 ex Montandon 1928	Aralids
b) *Homo sapiens eurasicus pamiriensis*	Giuffrida-Ruggeri 1912	Pamirids
SERIES D: *Homines sapientes albi protomorphi*	Giuffrida-Ruggeri 1912 ex Stratz 1904	ARCHAIC EUROPIDS
Variety 1: *Homo sapiens veddalis*	Haeckel 1898 ex Sarasin 1893	Veddids
Subvariety *a*) *Homo sapiens veddalis ceylonensis*	Sergi 1908 ex Sarasin 1893	Veddas
b) *Homo sapiens veddalis gondicus*	von Eickstedt 1937 ex 1931	Gondids
c) *Homo sapiens veddalis malicus*	von Eickstedt 1937 ex 1929	Malids
d) *Homo sapiens veddalis toala*	Giuffrida-Ruggeri 1912 ex Sarasin 1905	Toalids
e) *Homo sapiens veddalis siamesis*	Sergi 1908	East Veddids
Variety 2: *Homo sapiens curilanus*	Fischer 1830 ex Desmoulins 1826	Ainuids

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SUBSPECIES II: *HOMINES SAPIENTES LEIOTRICHI*	von Eickstedt 1937 ex Bory 1825	
PART 1: *HOMINES SAPIENTES LEIOTRICHI*	Linnaeus 1758	MONGOLIDS
SERIES A: *Homines sapientes asiatici artici*	Haeckel 1868	POLAR RACIAL BELT
Variety 1: *Homo sapiens hyperboreus*	Bory 1825	Sibirids
Subvariety *a) Homo sapiens hyperboreus ugrianus*	Gregory 1921 ex Deniker 1889	West Sibirids
b) Homo sapiens hyperboreus palaeasiaticus	Gregory 1921	East Sibirids
Variety 2: *Homo sapiens groenlandus*	Fabricus 1780	Eskimids
SERIES B: *Homines sapientes asiatici badii*	Gmelin 1788	NORTH MONGOLIDS
Variety 1: *Homo sapiens tatarus*	Erxleben 1777	Tungids
Variety 2: *Homo sapiens sinicus*	Bory 1825	Sinids
Subvariety *a) Homo sapiens sinicus borealis*	Liu 1937	North Sinids
b) Homo sapiens sinicus medius	Liu 1937	Central Sinids
c) Homo sapiens sinicus meridianus	Liu 1937	South Sinids
SERIES C: *Homines sapientes asiatici meridionalis*	Giuffrida-Ruggeri 1912	SOUTH MONGOLIDS
Variety 1: *Homo sapiens palaemongolicus*	von Eickstedt 1937 ex 1934	Palaemongolids
Subvariety *a) Homo sapiens palaemongolicus palaunicus*	von Eickstedt 1937 ex 1928	Palaungids
b) Homo sapiens palaemongolicus nesidus	von Eickstedt 1937 ex Haddon 1924	Nesids
SERIES D: *Homines sapientes asiatici subnigri*	Hunter 1775	KHOISANIDS
Variety 1: *Homo sapiens hottentotus*	Bory 1825	Khoisans
Subvariety *a) Homo sapiens hottentotus australafricanus*	Fischer 1830 ex Desmoulins 1826	Khoids
b) Homo sapiens hottentotus huzuana	Fischer 1830 ex Desmoulins 1826	Sanids

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PART 2: *HOMINES SAPIENTES AMERICANI*	Linnaeus 1758	INDIANIDS
SERIES D: *Homines sapientes americani cuprei*	Gmelin 1788	NORTH INDIANIDS
Variety 1: *Homo sapiens pacificus*	von Eickstedt 1937 ex Deniker 1900	Pacifids
Variety 2: *Homo sapiens centralis*	von Eickstedt 1937 ex Deniker 1900	Centralids
Variety 3: *Homo sapiens colombicus*	Bory 1825	Silvids
Subvariety *a) Homo sapiens colombicus planidus*	Imbelloni 1941	Planids
b) Homo sapiens colombicus apalacidus	Imbelloni 1941	Appalacids
Variety 4: *Homo sapiens marginalis*	von Eickstedt 1937 ex 1934	Margids
SERIES E: *Homines sapientes americani mesembrini*	von Eickstedt 1937	SOUTH INDIANIDS
Variety 1: *Homo sapiens andinus*	Giuffrida-Ruggeri 1912	Andids
Variety 2: *Homo sapiens patagonus*	Bory 1825	Patagonids
Variety 3: *Homo sapiens brasilianus*	von Eickstedt 1937 ex d'Orbigny 1839	Brasilids
Variety 4: *Homo sapiens lagoanus*	von Eickstedt 1937 ex Hansen 1888	Lagids
Variety 5: *Homo sapiens lago-maritimus*	von Eickstedt 1937 ex 1934	Fuegids
Subvariety *a) Homo sapiens lago-maritimus fuegidus*	von Eickstedt ex Imbelloni 1937	South Fuegids
b) Homo sapiens lago-maritimus huarpidus	von Eickstedt ex Canals-Frau 1950	Huarpids

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SUBSPECIES III: *HOMINES SAPIENTES AFRI*	Linnaeus 1758	NEGRIDS
SERIES A: *Homines sapientes europoafri*	Peters 1937	CONTACT RACIAL BELT
Variety 1: *Homo sapiens africanus*	Sergi 1908	Ethiopids
Subvariety *a) Homo sapiens africanus nuba*	Haeckel 1879	North Ethiopids
b) Homo sapiens africanus abessomalis	von Eickstedt 1937	East Ethiopids
c) Homo sapiens africanus massaicus	von Eickstedt 1937	South Ethiopids
d) Homo sapiens africanus saharicus	von Eickstedt 1943	Central Ethiopids
e) Homo sapiens africanus maurusianus	von Eickstedt 1943	West Ethiopids
Variety 2: *Homo sapiens indomelanicus*	von Eickstedt 1937 ex Deniker 1900	Indo-Melanids
Subvariety *a) Homo sapiens indomelanicus karnaticus*	von Eickstedt 1937	South Melanids
b) Homo sapiens indomelanicus kolidus	von Eickstedt 1937 ex 1931	North Melanids
SERIES B: *Homines sapientes cafro-madegassi*	Lesson 1827	WEST NEGRIDS
Variety 1: *Homo sapiens niger*	Haeckel 1898	Sudanids
Variety 2: *Homo sapiens niloticus*	Montandon 1937	Nilotids
Variety 3: *Homo sapiens cafer*	Bory 1825	Kafrids
Variety 4: *Homo sapiens palaeniger*	Montandon 1937 ex von Eickstedt 1934	Palaenegrids
SERIES C: *Homines sapientes alfuri*	Lesson 1827	EAST NEGRIDS
Variety 1: *Homo sapiens papuensis*	Fischer 1829 ex Bory 1825	Neo-Melanesids
Variety 2: *Homo sapiens melaninus*	Bory 1825	Palae-Melanesids
Variety 3: *Homo sapiens australasicus*	Bory 1825	Australids
SERIES D: *Homines sapientes pygmaei*	Giuffrida-Ruggeri 1912	PYGMIDS
Variety 1: *Homo sapiens akkalis*	Haeckel 1898	Bambutids
Variety 2: *Homo sapiens negrito*	Kleinschmidt 1922	Negritids
Subvariety *a) Homo sapiens negrito philippinensis*	Giuffrida-Ruggeri 1912	Aetids
b) Homo sapiens negrito semang	Schebesta 1937	Semangids
c) Homo sapiens negrito mincopeus	Pycraft 1925	Andamanids

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Book Reviews

TWINS IN HISTORY AND SCIENCE

By Luigi Gedda. Translated from the Italian by Marco Milani-Comparetti, with a foreword by Robert M. Stecher. Charles C. Thomas, Springfield, Illinois, 1961. Pp. 240, 11 colour plates, 55 tables, 171 figures. Price $12.50.

This is a magnificently produced book written by a distinguished scientist whose name is already well known to readers of THE MANKIND QUARTERLY. Luigi Gedda is Professor of Medical Genetics in the University of Rome and Director of the Gregorio Mendel Institute of Medical Genetics in Rome. The publisher is not far from the mark when he claims that this is a complete and comprehensive study, a monumental work of scholarship. Dr Stecher in his foreword rejects the view expressed by Professor Penrose that twin studies are not valid because twins are not normal from the start. He admits that identical twins begin with half a cell, and that they have to share the mother's attention in infancy, but for all that twin studies have advanced the frontiers of genetics significantly. It seems hard to disagree with that claim.

The scope of the book is indicated by its chapter headings: "Twins in Mythology and the Arts," "History and Science of Twins," "Twins in Plant and Animal Life," "Frequency of the Twinning Phenomenon," "Etiologic Background Factors in Twinning," "The Genetics of Twinning," "Embryology of Twinning," "Twin Pregnancy: its Physiology and Pathology," and "Anatomical Studies of Twins;" finally there is a bibliography and an index.

To ethnologists it is of interest to note that the work of Strandskov and Edelen in the United States, as the author points out (p. 65), showed that there was a difference of frequency of monozygotic twins between the White and Negro populations. Thus the percentage differential frequency of monozygotic births was 0.386 for Whites and 0.409 for Coloured, and in the case of two egg twins, 0.743 and 1.006 respectively. For Italy we get figures of 29.2 and 70.8, and for Rome 32.93 and 67.07, for monozygotic and dizygotic twins respectively. Obviously geographical and other conditions may be involved—and also genetic factors, in so far as any White population anywhere is not necessarily going to be exactly the same as any other one elsewhere—but the overriding fact which emerges from these figures is that on broad comparative lines of examination the tendency to twinning is higher in the case of the Negro than the White, and substantially so where non-identical twins are concerned.

If there is a relatively marked difference between black and white in this respect, then within each stock there might well be differences of an ethnic type. Dahlberg drew this conclusion from a study of the phenomena in Europe, and since then the work of others would seem to confirm this (p. 82) but, of course, the ethnic differences within each stock are probably far less marked than they are between the major strains of humanity.

We are, therefore, entirely in agreement with Professor Gedda's statement (p. 83): "Since many ethnic characteristics are determined and perpetuated in the species by the laws of heredity, to label a biological trait as 'racial' means that it must somehow be gene-controlled. Obviously, therefore, any evidence classifying the twinning phenomenon as a racial characteristic more or less confirms its hereditary causation. This causal relationship, already indicated by the concentration of twin births in some families, is corroborated by the observation of ethnic variations."

R. GAYRE OF GAYRE.

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ELEMENTS IN LUVALE BELIEFS AND RITUALS

By C. M. N. White. Manchester University Press, Manchester, 1961. Pp. 76. Price 10s 6d.

This is a paperback book by the Acting Director of the Rhodes-Livingstone Institute, with a foreword by Raymond Apthorpe. The book contains a description of *mukanda,* including an account of modified circumcision, and then passes on to deal with the cosmological background, such as creation myths, and those relating to man and society, medicines and doctors, and the moral code. The author then considers the spirits of ancestors, the various *mahamba* cults, the funeral rituals, and names. Witchcraft and sorcery are dealt with, and finally there is a discussion of missionary influence.

The missions appear to have been established by Protestant missionaries, and the earliest of them, Crawford, who wrote on the territory in 1912, has left an "unflattering account of how the Luvale appeared to the first missionaries" (p. 68). Among the activities of the missionaries was the endeavour to check slave raiding and slave dealing, and villages congregated about mission stations to gain the protection of the missionaries in this connection.

EVOLUTION AND CULTURE

Edited by Marshall D. Sahlins and Elman R. Service, with a foreword by Leslie A. White. University of Michigan Press, Ann Arbor, 1960. Pp. 131. Price $3.75.

The authors take the view that the evolution of life takes place simultaneously with a parallel evolution of human culture. This means that to see man from the point of view of evolution he must be seen as an organic whole, which involves both the physical and cultural aspects of the subject. The publishers claim that the authors have discovered "evolutionary laws that have not hitherto been formulated." The four authors are Marshall D. Sahlins, Assistant Professor of Anthropology at the University of Michigan, a social anthropologist and author of *Social Stratification in Polynesia*; Elman R. Service, Associate Professor of Anthropology at the same university, whose speciality is the Indians of the American South-west, Paraguay and Mexico; Thomas G. Harding, a teaching fellow in anthropology at the University of Michigan; David Kaplan, Assistant Professor of Anthropology at the University of Oklahoma; and Leslie A. White, Professor of Anthropology at the University of Michigan, who in the foreword sets out to explain why anthropologists have been hostile to the concept of evolution. He is the editor of *The Indian Journals, 1859-62,* by Lewis Henry Morgan, and author of *The Science of Culture.*

Professor White does a signal service to science when he writes that the Boas group of anthropologists held that the concept of cultural evolution was for them the "most inane, sterile, and pernicious theory in the whole theory of science," and that this view was underwritten not only by Berthold Laufer (from whom this quotation is taken), but by Herskovits, and men like Kroeber, who hailed Boas as "the world's greatest anthropologist." For in doing so he puts his finger on their manifest absurdity. Since man has evolved, so must his culture also, and the latter cannot be independent of the former. Professor White says (pp. v and vi): "It is apparent, of course, that the foes of evolutionist theory were not liquidated with the triumph of Darwinism in the latter decades of the nineteenth century; they were merely routed for the time being and eventually regrouped their forces for a counterattack." He continues: "As far as

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Boas was concerned, we would be the last to point to him as the *cause* of the anti-evolutionist movement in American anthropology; he was but the energetic instrument and effective catalyst of this general trend in society and ideology." Professor White says that the return to evolutionism is now taking place because the concept of evolution has proved to be too fundamental to be ignored "by anything calling itself a science."

This book is a useful corrective to extreme views which have tended to ossify cultural and social anthropology in the recent past, and it will prove a stimulant to new thinking on fundamentals. In so far as it supports a system of cultural development which is concordant with the natural biological process in evolution it is based upon scientific principles which ought not to be neglected.

JUAN THE CHAMULA: An Ethnological Re-creation of the Life of a Mexican Indian

By Ricardo Pozas. Translated from the Spanish by Lysander Kemp. University of California Press: Cambridge University Press, London, 1962. Pp. 115, line drawings in text. Price $1.50: 12s 6d.

This book is described by the author as a small monograph on the culture of the Chamulas, a group of indigenous Tzotzil-speaking Indians who dwell in the highlands of San Cristóbal de las Casas, in southern Mexico. A part of their culture is derived from before the European conquest, and another part is derived from the modern culture which impinges upon them, as represented by the capitalist farming system of the Spanish American intruders who provide the occasional employment which has become an essential part of the tribe's means of existence, and the political administration into which they have been integrated. The book is a re-creation told in the words of an Indian narrator, and although essentially ethnological, it is recognised as a document of high merit in Mexican literature. The writer, Ricardo Pozas Arciniegas, is himself a Mexican anthropologist.

The book is worth anyone's reading, as it holds one's interest from cover to cover. It also portrays the strength of the native culture despite the changes forced upon it by contact with European culture from the Spanish settlers and their descendants. It is curious to reflect that at a time when the whole of the Negro world is in a ferment directed against White leadership the injunction can still be given to the Indian tribesman by his elders (p. 79): "Obey the ladino [the Spaniard or Spanish Mexican] because he gives the orders! He is the son of God, the son of heaven. His face is white and he wears shirts and trousers."

THE READER'S DIGEST GREAT WORLD ATLAS

The Reader's Digest Association, London, 1962. Pp. 179, coloured maps and diagrams throughout. Price 84s.

This is probably the finest atlas which has been offered at such a low price. The quality of the maps is excellent, and by the judicious use of striking colouring the essential features are brought out. Maps from the best cartographical publishers have been assembled together to form a first class selection. The maps in the first section, "The Face of the World," bring out the actual relief features so effectively that it appears as though one were looking at relief models. Some of these maps, such as that of Eurasia, are excellent for use in relation to the distribution of early man, and the later races of mankind. It is possible to visualise at

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a glance the geographical features which either aided or inhibited migration. Section Two, "The Countries of the World," contains excellent maps of the kind more usually found in an atlas. In the third section there are maps which illustrate the universe, and the development of the earth and the life on it; these are supported by accurate diagrams reflecting really up-to-date facts and theories. The earth's structure, and its minerals, are illustrated in colour, as are the ages of the earth—in a synoptic form which gives in parallel the geological ages, geographical conditions, vegetation, life in the sea, life on land, and evolution of life. The patterns of climate, and the frontiers of cultivation (subjects of considerable ethnological importance), are graphically portrayed, as are the migrations of birds and the spread of mammals. The diagram and maps dealing with the evolution of man (pp. 126-127) are particularly instructional, up to date and accurate, and include four maps to indicate the origins of the peoples of the British Isles. Six maps and diagrammatic representations of the growth of civilisations are given on pages 128 and 129, and the next two pages contain a map of the world on really adequate dimensions, and in sufficient detail, giving the distribution of the religions of the world. In addition there are maps on what the world eats, world health, and so on.

A more adequate atlas for the anthropologist, human and anthropogeographer, and ethnologist, could hardly be devised. It deserves to achieve the success which we feel sure will be its lot.

HOW SMART ARE ANIMALS?

By Helen Kay, illustrated by Don Bolognese. Basic Books, New York, 1962. Pp. 115, many illustrations. Price $3.75.

This is a simple and easily readable account of what scientists now know about the learning capabilities and degree of intelligence of animals. The book is particularly interesting where it deals with the education of the chimpanzee, and attempts to make it speak (resulting in one chimpanzee learning to speak seven words). The chimpanzee certainly demonstrates much greater intelligence than that of any other land animal. The author quite rightly relates the intelligence of animals to the size of brain in relation to the body's size. Man's brain weighs about three pounds and is a fiftieth of his total weight, whereas that of a chimpanzee is about one pound in relation to a body weight of 120 pounds—which is a hundred and twentieth of its body weight. However, this record of the chimpanzee is surpassed by the dolphin, another animal which has demonstrated from earliest times its high intelligence (as well as its friendliness to man). The brain of the porpoise is three-and-a-half pounds, its body weight three hundred pounds—that is, the brain is one eighty-fifth of its total weight.

Besides weight of brain the quality of brain is also important. For instance, the chimpanzee lacks Broca's area, which lies on the left side of man's brain, and which probably controls speech. This part of the brain has never been developed in the ape.

The question of brain size in relation to the general body mass is evidently a crucial one where the question of advancing intelligence is concerned, and there is no reason to believe that it ceases to be a valid criterion when we come to deal with the major stocks of mankind, for these are by no means uniform in this respect. Thus the Australoid has an extremely low brain capacity and weight, relatively speaking, as compared with the Caucasoids. Differences have also been observed between the Negroids and the Whites, even if they are not of so great an order.

This book is of interest not only for reviewing in a very simple manner the intelligence of animals, but also because in doing so it reminds us that the criteria involved are relevant to man, too.

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REFLECTIONS OF A DARWINIAN: ESSAYS AND ADDRESSES

By Sir Gavin de Beer. Thomas Nelson and Sons, Edinburgh, 1962. Pp. 212, frontispiece, 4 maps. Price 25s.

The following titles make up this collection of papers by Sir Gavin de Beer: "Charles Darwin," "Selection," "Peter Pan Evolution, "The Early Bird," "The Bicentenary of the British Museum," "Early Visitors to the British Museum," "The Natural History Museum in the Modern World," "The Centenary of the Oxford University Museum, with Thoughts on the Teaching of Science," "Science and the Humanities," "Hannibal's Route," "Who were the Etruscans?" and "Iktin."

Sir Gavin draws attention in the following passages (pp. 9-10) to the daily confusion arising from concepts of nurture:

> The history of natural selection as the agency responsible for the guidance of evolution has been confused by a school of thought which is based on fallacy, and by the interpretation of a great discovery which was for a long time misunderstood.
>
> The fallacy was the Lamarckian supposition that by the effects of use and disuse of organs, the unconscious striving of organisms to meet their needs, and long-continued action by the environment, the organism underwent changes, and that these changes were transmitted to their descendants. At one stroke this view sought to solve not only the problem of the origin of variation but also that of adaptation and the useful nature of such adaptation. It is the view usually referred to as the inheritance of acquired characters, and it pretends that if only environmental causes and organisms' reactions are continued long enough, subsequent generations will ultimately exhibit the effects without further necessity for the causes which originally evoked them. In spite of innumerable experiments, some deliberately faked and many based on material of mongrel genetic background, no acceptable evidence has been presented for such transmission to offspring of modifications induced in the body of the parent, in either plants or animals. It has been proved mathematically that this lack of positive results is not due to insufficiency of time in the duration of the experiments; and it has been demonstrated that any hypothesis that seeks to explain evolution as the result of a supposed control of the direction in which variation occurs is doomed to failure, because it is natural selection alone that determines the direction of evolution.

This is well said, and cannot be said too often—because, although the doctrine of acquired characters is so discredited, yet for all that, time and again (especially in the social sciences and in those branches of the biological sciences influenced by social ideas), attempts are made to justify it, or to suggest that it should be considered, or to show that certain observed changes are due to environment and not to heredity. Furthermore, the staggering thing is that although this theory has been discredited every time it has been seriously considered, yet all social theory is nevertheless in a large measure based upon it. Thus we reach the really frightening situation (when we consider ultimate long term results) in which social action, and political and civic application, are inspired by a theory which is the direct opposite to the truth. We may well ask how long man can persist in a course of social development which has no foundation in fact, and which is bound to be defeated at every turn. The extreme example of the application of this theory is Communism, which is Lamarckian, but all political parties of a "liberal" or "democratic" nature subscribe in some measure or another to concepts which are a denial of the efficacy of heredity and an acceptance of the belief that education, environment and new social arrangements can mould the type

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into new forms without regard to the genetic nature of the individuals and groups concerned.

The author shows (p. 14) that the idea prevalent in Darwin's time of "blending inheritance" between two stocks, so that the offspring were midway between both, is entirely without foundation, "because the units of heredity are discrete particles that do not blend but conserve the variance supplied by previous mutations in the population." Yet, for all that, there is no doubt that these ideas of blended inheritance are largely behind much of the loose thinking in our time by those who advocate miscegenation between different racial stocks.

De Beer draws attention to the fact that Darwin was a late developer, whose education at Edinburgh and Cambridge appeared wasted, and who had no ability in mathematics or foreign languages. His children showed the same tendencies. The author alludes (pp. 27-28) to the belief that "the guiding principle of man's evolution . . . has been retardation of development, prolongation of childhood, and postponement of maturity" and so a genius need not be an infant prodigy. He adds: "The fact that Darwin could not have won an open scholarship at any university is a damning indictment of the prevailing educational system which selects the precocious."

Reflections of a Darwinian, a book by a master of his subject, is strongly recommended to the careful and thoughtful reader.

HEIMSKRINGLA: Sagas of the Norse Kings

By Snorri Sturluson. Translated by Samuel Laing and revised by Peter Foote. J. M. Dent and Sons, London, 1961. Pp. 461. Price 15s.

Heimskringla, the work of the thirteenth-century chieftain, lawyer and poet, Snorri Sturluson, is too well known to require much more than a brief review by way of commendation. For anyone wishing to read the Sagas of the early Norse Kings, of their Viking raids on Ireland and the British Isles and their adventures much further afield, this book provides the source. It is also essential for every historian dealing with the Norse settlements in Europe, and for workers in the field of historical ethnology. Snorri Sturluson's work, presented here in the excellent translation by Samuel Laing, covers Norse history from the mythological period down to the twelfth century.

INDEX TO SCIENTISTS OF THE WORLD FROM ANCIENT TO MODERN TIMES: Biographies and Portraits

By Norma Olin Ireland. The F. W. Faxon Company, Boston, 1962. Pp. 662. Price $12.00.

The authoress has undertaken a formidable task in producing this work. More than 7475 different scientists, who are broadly from the fields of pure science (biological and physical), as well as many in applied science, are listed in this work. But the social sciences have been excluded. Inventors, engineers, physicians, aeronautical pioneers and the like have been included, as well as many "pioneers" in such subjects as electricity, radio, aviation and space work and research.

Needless to say there are many important omissions. While we can applaud wholeheartedly the inclusion of Professor Coon and Professor Raymond A. Dart, the omission of names like those of Professor Darlington, Professor Ruggles Gates, and Professor Waddington, all in the field of genetics, and of many others who could be named as quite outstanding people of the same rank and stature as many included, is rather dis-

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appointing. It is easily realised that the task is an immense one which the authoress has set herself, and it will need several editions, after this first one, before the book begins to become anything like fully comprehensive —and even then there may well be unfortunate omissions. However, the book is a worth-while beginning, and it will be a useful work of reference which it is to be hoped will reappear from time to time in an ever larger edition.

THE LEOPARD'S SPOTS: SCIENTIFIC ATTITUDES TOWARD RACE IN AMERICA 1815-59

By William Stanton. University of Chicago Press, Chicago: Cambridge University Press, London, 1960. Pp. 245. Price $4.00: 32s.

The last twenty years or so have seen a flood of propaganda directed against racial differences, the existence of race, and any form of segregated development of any particular stock or community. What at first seemed like a reaction to the excesses of Nazi bestialism has since taken on something of a more permanent and dynamic form. Newspapers, wireless, television, books, articles, speeches and sermons are pouring out an incessant and strident propaganda on the racial question. In fact, nowhere can modern man escape from this avalanche of words, and nowhere is it normally possible to assess it in public, or put forward reasoned objections to it, without immediately receiving every form of abuse and denunciation, most of it couched in the most emotional terms—the least of which will allege that opposing the current dogma labels one as a fascist or a Nazi.

There are, no doubt, several streams of action involved in this massive front of pro-Negro, anti-White egalitarian propaganda. First we have the reaction to the excesses of the Nazis (committed in the name of race, although in fact the Nazis denied the validity of race). To this is added the egalitarian, radical and socialistic philosophies generated by the French and Russian revolutions, which have historically permeated and supported all radical, socialist and communist movements. These views are now considered *liberal*, and most educated people tend for one reason or another to wish to be placed in this category, even when in their political activities elsewhere they belong to the moneyed classes, support capitalism, and sometimes are members of political parties which are conservative in their historical background and alleged aims. There is also a streak of morbidity in the Anglo-Saxons (which de Quincy long ago noted) which, no doubt, extends to all the nations of the Nordic group, and this makes them favour any group or people who are alleged to be the victims of ourselves, or those like us, and so makes us apologetic for what we have done or are alleged to have done. This is in fact a neurotic condition, but it is one which the English speaking world does suffer from, and it is the only rational reason why the northern Europeans (in contrast to the more extrovert southern Europeans) go out of their way to abase and humble themselves before those they have formerly governed. On this basis it seems hard to escape the conclusion that not inconsiderable elements of the British and American peoples are the most neurotic people today. To these trends we must add the reactions to the last war which did so much to destroy the concept of patriotism, and so, in reaction, anything which is the contrary of patriotic (which, in essence, is the veneration for ourselves and our own kind) is courted, applauded and carried forward on a tide of popular emotion—and what could be more apposite to such a mental state than to laud the very types of humans who are the antithesis to ourselves? At the same time as this the Christian Church has reached a period of extreme weakness, when its doctrines and beliefs are being systematically undermined and Christian thought and life are being neglected, so that the Christian civilisation is dying before our very eyes

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and is in need of some great transfusion to recreate the Christianity of our historic past. At such a time Churchmen, desperately seeking for short cut solutions, are in far too many cases driven to abandon the historic positions which their forerunners took up, and try the nostrums of current ethics as a means of retrieving the situation. Such *liberal* Church leaders have no difficulty in soft-pedalling the more difficult parts of Christian dogma and philosophy (some even have gone so far as to deny some of them), while becoming the exponents of liberal humanism—which is, when all is said and done, a stream of thought born out of the agnosticism and atheism of the Encyclopaedists, and the French Revolution. To all this might also be added, so far as the working class movements are concerned, the concept that society is divided into the "They" (those that have) and the "Us" (those of us who are deprived—that is, the workers). Moving on from these premises, the false identification is made of the White "Masters" (the *Baaskap* in South Africa, colonial farmers in Kenya, and Whites in the Southern States), with the former, and of the Negroes with the latter. As a consequence of this the White workers (who in fact benefit from such relationship as the White "Masters" have with the Negroes just as much as those people do themselves) identify themselves with the Black races, and are enemies of all that is called colonialism.

These, at any rate, are some of the streams of thought involved which, coming together, form a mighty torrent sweeping away in front of it all reason concerning these issues. All the resources which these forces have at their disposal are used, and the great educational trusts are exploited to carry out "studies," "surveys," and the like—which are from the start hardly intended to be objective; rather they are designed to bolster up the pre-conceived egalitarian notions, to deny which is to become morally an untouchable.

We have, therefore, at this time reached a stage in which everything which has been accepted in the past as self-evident proof of human and racial differences is called in question. Whether it is twin studies or whether it is the inheritance of particular human characteristics, good or bad, scorn is poured on such great investigations—while mention of the Jukes case produces derision. Criminality has been shown to run in families, and of course there is also an environmental factor involved, but this is no reason why the mere statement that such must exist means we have to conclude that there is nothing of heredity involved at the same time, or if it is that it is to be treated as of no importance—and yet that is just what is done. There is no doubt an environmental and psychological factor in the milk yields of cows, but no breeder would, for all that, abandon the evidence of heredity and expect to make a success of milk production at the same time. Yet when we come to man, that is in fact the quite insane and obtuse attitude taken today by nearly all publicists ranging from politicians, newspaper editors, and some Churchmen, right through to social scientists and a number of biologists who have thrown in their lot with this way of thinking.

Typical of this sort of thing is the statement of the conservative historian, Sir Arthur Bryant, editor of the *Illustrated London News*, who, under the heading of "Clear Your Minds of Cant" (issue of 24th August 1963), deals with the "colour question," in the course of which he says: "for the essential thing to remember is that races of men do not differ from one another by virtue of their colour. They differ from one another because of their environment and history, and, biologically speaking, for no other reason." Here we have purblind ignorance, which denies all accumulated historical knowledge, all scientific inquiry and all commonsense, pontifically intoning the discredited doctrines of Lamarckism and of the eighteenth century monoracists—on which have been raised all the "progressist" and revolutionary doctrines of the last two centuries. Here

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we have a non-biologist who knows nothing of ethnology, but he has no hesitation in speaking as though he knew something of biology, and with an assuredness few if any biologists would endorse. Thus untruth is given daily publicity in the Press, on the wireless, and from the pulpit.

The Leopard's Spots should be read in this context. William Stanton describes the emotionally involved propaganda which was developed by the Rev Dr Smith at the end of the eighteenth century in favour of the equality of races, and how he alleged that all racial difference was due to environment, that all men were equal both in their derivation from one source and in their innate ability. Except that he referred all this back to a wise Creator, and declaimed that to disbelieve it was a heresy against religion and God, the words and expressions of thought are identical with those of our times. Today we have knocked God and the Church out of the argument, but otherwise the theories are identical. Everywhere those who knew better but were afraid to say so kept their peace (as is the case in our times), or even when they spoke they always mad their obeisance to these holy doctrines—even when the context of what they had to say on other matters, when related to these doctrines, in fact denied their tenets! Rather similarly some of the prominent biologists of our day seek to deny that there is any racial difference in man, while they distinguish as many species as they can among drosophila.

Against this background came the work of Professor Morton. The publication of his *Crania Americana* so completely established the fact of racial differences that these doctrines and dogmas of racial equality and environmentalism died a natural death.

Following that came the great outburst of scientific activity in connection with the discovery of the *modus operandi* of the development of life. The publication of the works of Darwin and others culminated, ultimately, in the discovery by Mendel of the way one type was transformed from another and divergence took place. A period was reached when to deny the differences of all living things, and the racial basis of humanity, was quite unthinkable, so far as scientists were concerned. In the social spheres, because radicalism and the associated liberal ethics had to have a basis of justification, the environmentalist thinking of Lamarckism continued to be the basis of political philosophy, although no serious inroads could be made upon the data which science had produced to prove the fact that races existed, and that all races differed, the one from the other.

It has been left to our times to see a complete reversal of this position: theories and doctrines which have little or no scientific basis have swept all before them; they have even invaded the scientific world and tainted it with their untruths, half-truths and distortions. For all that, the truth remains the same. Men are divided into races, and these races are perceptibly different from each other. The difference reflects itself not only in physical but in mental, emotional and psychological differences. Education and social engineering, environment, and any other factors which may impinge on man, may all have some effect, but the one solid fact is that the genetic or hereditary pattern remains. It injects itself always and continuously as a difference factor. Even if, miraculously, all the other factors might move solidly and consistently (which they normally do not) towards equalising inborn differences, heredity still exerts its forces to produce those differences as a result of which all men, and also all races, remain unequal.

If only for the opening chapters, in which the author brilliantly sets the stage of the racial and anti-racial arguments in America in the late eighteenth and early nineteenth centuries, this book is worth while reading. For we see a reflection of our own times in that period—with all the absurdities of the egalitarian doctrines of the monoracists in much the same form as we find them with us today.

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When we see that reflection we realise how little man's brains dominate his thinking, and how great are the emotions, for nothing has been discovered to justify the *volte-face* which publicists, politicians, preachers and even many scientists have made on this issue.

R. GAYRE OF GAYRE.

MAYA ARCHAEOLOGIST

By J. Eric S. Thompson. University of Oklahoma Press, Norman, 1963. Pp. 284, 24 figures, 16 plates, 2 maps. Price $5.00.

This is a very readable work of reminiscences on the many aspects of Mayan archaeology in which the author was engaged in the mid-twenties and thirties, when archaeological research in the Maya area was physically more difficult than it is now. At that time, riding on mules over long distances for many days or travelling in cramped, small river and coast steamers was necessary where today a few hours in the air brings one to one's destination. On the other hand, despite the inconvenience and hardship of the older means of travelling, there is little doubt that a greater knowledge of the people was obtained in this way. This is of some importance to an archaeologist, especially in the field of Mayan archaeology, as Mr Thompson shows frequently in his book, since much of the older Mayan culture still survives amongst the Mayan Indians living in the region. Many of his anecdotes are not only interesting but amusing, and he gives some valuable insights into a number of archaeological problems.

A DICTIONARY OF NICKNAMES

By Julian Franklyn. Hamish Hamilton, London, 1962. Pp. 132. Price 18s.

This book claims, not without warrant, to be the first authoritative survey of nicknames by a leading etymologist. Julian Franklyn is not only well known as an authority in the field of heraldry, but also as an expert on the Cockney language of London, on which he lectures to the London City Literary Institute.

This dictionary deals with the nicknames of the modern English-speaking world, British and American. It does not set out to deal with the historical nicknames of the great unless they have passed into general use. It is, instead, engaged with those of a humbler and lowlier sort.

Mr Franklyn, under the word "Yank," gives the meaning as "now universal" for Americans. While this is true outside of America, it is still used in its original form of "Yankee" in the South for Americans from the north, and particularly from the north-east—and it is often used still with some degree of contempt. However, it is true that as "Yank," especially outside of America, it is used without any intention of insult, as the author points out. Although Julian Franklyn is a Londoner through and through he does the Scots the graceful compliment of saying, under "Jock:" "'Here come the Jocks' signals the approach of a Highland regiment—for whom the Germans were never known to wait." While on the theme of national nicknames it should be observed that "Tommy" is the English equivalent for the English soldier. Mr Franklyn shows that it is not derived from Kipling's poem with its "It's Tommy this, and Tommy that, and Tommy you're a hero" but comes from 1815 when the first British Army Pay Book was issued which had to be signed by the holder. A specimen page was supplied to show how it should be signed, and the name chosen to represent the generality of soldiers was "Thomas Atkins."

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Inevitably the book is full of what we might call ethnic nicknames and so, quite apart from its general value, is of interest and use to anyone concerned with ethnological and sociological subjects. It will become a standard work in this field.

AN ATLAS OF AFRICAN AFFAIRS

By Andrew Boyd and Patrick van Rensburg, with maps by W. H. Bromage. Methuen and Company, London, 1962. Pp. 133, 55 maps. Price 14s.

This is a useful and concise atlas which forms a ready source of reference for many aspects of African culture, history, ethnology, and human, political and economic geography. The publishers are correct in claiming that it is a book likely to be of interest to geographers, teachers and students of current affairs, as well as journalists and business men.

Like much which is written today concerning Africa—no doubt in an effort to be fair to the African, and perhaps even to placate militant Africanism of which we are having a surfeit at the present time—the authors tend in places to give quite a wrong emphasis to major events, and thereby are less than fair to the achievements of other races. For instance, in dealing with the pre-European history of Africa (p. 22), they start with the statement: "On the upper Niger between 5000 and 4000 B.C., Mande Negroes developed one of the earliest systems of agriculture. Meanwhile Mesopotamian agriculture spread to Egypt, where a famous civilization burgeoned after 3000 B.C. States modelled on Egypt's later took shape in Nubia and Ethiopia; and the area southward, peopled only by Bushmanoid hunters, was colonized by Cushites from Ethiopia, whose trading ports on the Indian Ocean became known as Azania (Zenj)."

Now what are we to make of this statement? Most readers will conclude that the Mande Negroes discovered and developed agriculture between 5000 and 4000 B.C., while the Whites of Egypt, unable to make such a discovery or having failed to do so, had to borrow ideas from Mesopotamian agriculture, which they there developed independently of the Mande development, and in time their knowledge spread southwards into Ethiopia and beyond.

Several important facts are involved here. First of all Palestine had walled cities (which could not have arisen unless an agricultural civilisation had already preceded them) by 9000 B.C. Therefore, by about 10,000 B.C. there must have been an agricultural civilisation of some sort in Palestine and, since it is unlikely to have started there, much earlier in Mesopotamia. By the time of the Mande agricultural developments there were great centres of civilisation in Mesopotamia, the Indus Valley, and the Yangtze-Kiang regions, quite apart from Egypt.

Secondly, while giving 5000 B.C. as the date for this Mande Negro development of agriculture, the authors reduce that of Egypt to 3000 B.C. which is over 1000 years later than agriculture is known to have been in existence in that country. The Fayum neolithic people had barley, wheat and flax, by Carbon-14 dating at least 4400 B.C. As we know little about the Neolithic sites of Egypt, it quite evidently is unlikely that the Fayum agriculturists were the first by any means. Since neighbouring Palestine already had walled cities by 9000 B.C., it is likely that the beginnings of agriculture in Egypt may date from about 7000 B.C.

Therefore, far from the fact that the Mande Negroes were in advance of the White or Caucasoid civilisations, as this statement read plainly would seem to indicate, they lagged behind the earliest developments of agriculture elsewhere, and it is quite unlikely that anything in the upper Niger regions preceded developments in Egypt in the way suggested.

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However, one further point to bear in mind is that the Upper Niger has always been a route for the infiltration of Caucasoid influence into Africa. This is characterised today by the fact that Islamic blood and religion make important contributions in northern Nigeria and the lands to the north. Before the expansion of Islam the same thing was true—considerable Berber contributions were made to Nigeria along this route. Earlier still the same spread must have been occurring, especially having regard to the fact that North Africa was once very thickly settled by Caucasoid stocks, such as the Atlantic and Mediterranean, and their relations. Therefore, any early development of agriculture among the Mande Negroes must have been due in a very large part to these northern influences—it was not something which had been discovered locally, *in situ*, by the genius of the Mande Negroes.

We have cited this passage, from an otherwise excellent little book, as another instance of the kind of "slanted" information which is occurring all the time, in books which purport to be serious and objective works of knowledge, wherever racial questions have to be touched upon, and especially when they are concerned with Africa and the Negro. The result is that the books of our time are unlikely to last very well, for truth has an uncomfortable way of coming out—objectivity in the presentation of facts must prevail in the end. The mid-twentieth century will probably be notorious in history as the period when all truth was liable to be suppressed if it did not subscribe to, or actively assist, the propagation of the egalitarian dogma, especially as applied between the Black races and the others.

R. GAYRE OF GAYRE.

ESSAYS ON THE RITUAL OF SOCIAL RELATIONS

By C. D. Forde, M. Fortes, M. Gluckman and V. W. Turner, edited by Max Gluckman. Manchester University Press, Manchester, 1962. Pp. 190. Price 25s.

The book is composed of four essays by social anthropologists. Professor Daryll Forde deals with how, among the Yakö of Nigeria, the social organisation is endangered by the death of a leading person in the community. Professor M. Fortes, drawing on the background of West Africa, deals with the ritual involved in installations to high positions among native peoples. Dr V. W. Turner shows the progression from one circumcision lodge to another among the Ndembu of Northern Rhodesia, and the relation of this to the symbolism of the colours white, red and black. Professor Max Gluckman sets out to explain why rituals in connection with social interrelationships are more advanced in tribal society than in present day conditions of urban society. These four subjects, as Professor Gluckman points out in his essay (entitled "Les Rites de Passage"), deal with ceremonies which were so characterised by Arnold van Gennep in his book published in 1909—in other words, the sequence of rites used to alter a person's social relationships.

The origin of circumcision has always been a matter for considerable speculation as well as controversy. Its occurrence among the Hebrews was derived from the Hamitic Egyptians, but it does not follow that all the Hamitic peoples practised it—there may well be doubt about those living on the western shores of the Mediterranean in North Africa, although the practice did extend to Ethiopia among the other Hamitic peoples. Whether it came from Negroid peoples with whom they came into contact, or spread from them to the Negro tribes which practise circumcision, will remain speculative. But it is interesting to read (p. 165), in Dr Turner's account of the Ndembu circumcision ritual, of a myth which attempts to explain the custom. Here the reason given is clearly a utilitarian one—

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as has so often been advanced, in a different setting, where Hebrew circumcision is concerned. In Dr Turner's view circumcision is a primitive sacrament.

OUR DEVELOPING WORLD

By L. Dudley Stamp. Faber and Faber, London, 1963, third edition. Pp. 195, 42 figures, 26 tables. Price 8s 6d.

We have already reviewed the 1960 edition of this work. Since then, as the author points out in his note to this new paperback edition, the censuses of several important countries, such as the U.S.A., U.S.S.R., U.K., India and Pakistan, have become available. In the light of this a new edition was called for. Professor Stamp says that there is little doubt that the world's population is now over 3100 million, and the annual net increase has advanced to at least 1.8 per cent. As a consequence, the problems discussed by him are daily becoming more acute. He states that he is primarily concerned with the pressure of population on land and its physical resources—and it is not his purpose to provide solutions to the problems involved. He holds the view (p. 9) that it is "clear that the world could continue to feed itself were it not for the man-made barriers which divide the nations." But that raises a query as to how long it could so continue. For, even supposing that the advanced countries were to make available much of their surpluses (which arise essentially from their own energy, combined with their relatively small populations in relation to land-area), and this can only be done by lowering their own standards of living without any diminution of their output of labour, what guarantee have we that this would materially aid the situation? The whole of our experience is that through missionary or state medical aid, which has caused a decline in mortality rates (especially in infancy), and through aid in the way of food (directly or indirectly), the populations of the so-called "under-developed" countries have just exploded. It seems evident that more aid is only going to assist to make bigger and better population explosions. The problem lies not in certain advanced countries having high standards of living, but in the horrific scale of fertility of the backward countries. It would seem that the example which Japan has provided in successfully controlling her population growth is the solution to hunger throughout the world. Aid, therefore, should primarily be directed at arresting the world increase of population, or even at reducing it, particularly in the non-industrialised countries of Africa and Asia. There is no justification whatsoever for their present trends of population increase. If these continue, and if it is to be argued that the successful must bleed themselves for the indigent, backward peoples, then such a burden is placed on the backs of the European and American nations, and Japan, that all progress is bound to be destroyed by reducing these states to the same condition of poverty as the rest. It is, therefore, the control of reproduction which is essential.

All this is related to the question of whether we are encouraging (by indiscriminate and unintelligently applied aid) a degeneration in the quality of man. Relevant to this is Professor Stamp's paragraph (p. 182: "The late Michael Roberts at the time of his much lamented death in 1948 had almost completed the typescript of a book of wide scope which was subsequently published, posthumously, under the title, *The Estate of Man*. In one particularly striking chapter he contrasts what man has done to improve his domestic animals and his cultivated plants by selective breeding with what man is deliberately doing with his own race. Through the increasing spread of medical skill we keep alive the diseased, the deformed, mental and physical degenerates. We do not in any way discourage them from breeding. Indeed the whole trend of legislation is the other way. Class and privilege have become dirty words in our declared intention of

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raising the standards of the masses, we tax during life and after death the intelligentsia and the successful pioneer to such an extent that they are barely able to propagate their kind. Michael Roberts saw in this a dangerous lowering of the sum total of human intellectual and physical standards, in that a general rise in the standard of intelligence and stamina of the masses did not balance the loss of what might have been achieved through a select few. Our world today is a world of conflicting ideologies: it may well be that the first group to solve this dilemma will be the one to survive."

These are important words and have to be pondered well—but the whole trend of current legislation, and the climate of thought of public opinion, in the so-called "advanced" countries, is against an intelligent analysis of the situation, let alone an application of methods to correct paths of conduct which are with increasing momentum driving mankind towards an abyss.

This is a welcome revised edition of a thoughtful, stimulating and useful work.

R. GAYRE OF GAYRE.

ZULU TRANSFORMATIONS: A STUDY OF THE DYNAMICS OF SOCIAL CHANGE

By Absolom Vilakazi. University of Natal Press, Pietermaritzburg: Bailey Bros. and Swinfen Ltd., London, 1962. Pp. 168, maps and genealogical tables in text. Price 21s.

This book by a Zulu about his own people is worthy of careful consideration. Originally written as a Ph.D. thesis for the University of Natal, it deals with the current position of the Zulu communities in the Nyuswa Reserve, and the changes occurring amongst them.

Among many interesting and useful points which emerge from a study of *Zulu Transformations* is the fact that the effect of Christianity has been to introduce and insist upon the purchase of land by converts. This has broken up the solidarity of the tribe, and the authority of the Chiefs has been reduced—since in the tribal communities all the lands are, in theory at any rate, held to belong to the Chiefs. Actually, such demands have nothing to do with Christianity, and must be looked upon as the penetration of Western "liberal" ideas, which in common with many other similar ideas have been enforced upon converts. The result of this is that Christianisation is in fact Westernisation, and this destroys the traditional civilisation, with all its natural balances and checks which evolve in any ethnic group in the course of time. The destruction of these is extremely harmful, and this harm has been done all over Africa—and is continuing to be done—through the Missions, through the secular education authorities, and through the very impact of Western culture. The consequence is that much greater instability is created in the African world than would naturally have existed.

The author points out that one fundamental difference between the heathen and Christian Zulus is seen in marriage. With the former, marriage is a matter involving the kith and kin of the parties; with the latter, it concerns only the two people involved. It will, therefore, be seen that even in this the effect of Christianity must be erosive of African life and ways—although even here it is doubtful if this is due as much to real Christian teaching as to northern European cultural ways being enforced under the guise of Christianity. For, in southern Europe, Italy and Spain, as well as elsewhere, marriage is very much a matter of the relationship of each of the spouses, and the love of each party for the other has been at times, and in some places still continues to be, a matter of secondary importance—as it is also with the Hindus. Love is expected to grow after marriage, but not to be a pre-requisite before marriage.

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EDITOR : CORRADO GINI

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